

MENNONITE HISTORICAL BULLETIN

Published quarterly by the Historical Committee of Mennonite General Conference. Editors: John C. Wenger, Goshen, Indiana, and Edward Yoder, Scottdale, Pennsylvania. Associate Editors: S. F. Coffman, H. S. Bender, J. B. Smith, C. Z. Mast, J. C. Clemens, Ira D. Landis, H. A. Brunk, and Melvin Gingerich. Publication Office: Scottdale, Pennsylvania.

Vol. VI

MARCH, 1945

No. 1

Annual Old Folks Singing

H. A. BRUNK

The forty-third annual old folks' singing was held at Weaver's Mennonite Church near Harrisonburg, Virginia, Jan. 1, 1945. This has been an annual event with two exceptions, since 1901, the date of the first singing. One year this singing was not held on account of the inclemency of the weather, and the other exception occurred during World War I when influenza was rampant.

The secretary's records of these singings are incomplete. And there is no written account of the origin of the old folks' singing movement. But it is reported that late in the year 1900, Bishop L. J. Heatwole and J. B. Coffman, with their families, were visitors at the home of Elias Brunk. In the course of the day of visiting, songs were sung from the old *Harmonia Sacra* and Mary Heatwole, the wife of L. J. Heatwole suggested that they have a singing in which Funk's *Harmonia Sacra* should be used. J. B. Coffman, her brother, indorsed the idea by saying, "Can't we?" Then in response to this Elias Brunk suggested that an announcement be made. The result was the first annual old folks' singing at Weaver's Church on Jan. 1, 1901.

These annual singings have been attended not only by Mennonites but by members of other churches as well. All who come are welcome and made to feel free to participate in the activities of the day. The song leaders are called upon irrespective of denomination. The moderators and assistant moderators, however, with one exception, have all been members of the Mennonite Church.

The writer remembers the time when most of the singing was done by the men. The soprano and alto voices were very few. The ladies came but they did not help with the singing. Today this is not the case, the soprano and alto voices balance the tenor and the bass.

Thousands of people from Virginia and many other states have attended these old folks' singings. The actual attendance per year is between six and eight hundred people. The newspaper reporter for the Harrisonburg Daily News quite frequently heads his report, "1000 attend the annual singing at Weaver's Church."

The records show that during the forty-three singings the following persons have served as moderators: J. B. Coffman, Elias Brunk, F. B. Showalter, M. O. Smith, D. A. Blosser, Joseph A. Brunk, and J. D. Hartman.

EDWARD YODER PASSES ON

Readers of **MENNONITE HISTORICAL BULLETIN** will have learned with sadness of the death of Edward Yoder, one of the editors of the **BULLETIN**. He passed away on March 28, 1945, at the early age of 51. About a month prior to his death he underwent an abdominal operation when it was discovered that he was suffering with cancer. He returned home to recuperate, but he never rallied. In his passing the Mennonite church loses a faithful member and champion of faith, the ranks of Mennonite writers lose an able thinker, the Mennonite historians lose a great scholar and interpreter, and his family and friends lose a dear husband, father and brother. The June issue of the **BULLETIN** will contain a more extended biographical sketch.

—W.

Many changes have taken place in this history of 45 years of singings. The greatest of these is to be found, not in the hymns and tunes which have gone unaltered for the last seventy-five years but in personnel and song leaders. Many of the old leaders, including the founders of the organization, have passed on to help sing the songs of Zion in the better land. A list of those who were once active as leaders would include the following: Noah Blosser, Henry Blosser, J. B. Coffman, Joseph Good, Elias Brunk, C. H. Brunk, A. B. Burkholder, Michael Zigler, J. A. Dingleline, C. T. Tusing, Monroe Tusing, B. C. Strickler, James Shank, Prof. J. H. Hall, K. M. Shank, P. M. Shifflet, D. A. Blosser, and F. B. Showalter. As the veteran leaders have passed off the stage of action one by one, others have been drafted to take their places so that the organization today is a strong one.

As indicated above the book used in these singings is the *Harmonia Sacra*. This book, a compilation by Joseph Funk, was first published in 1832 under the title *Genuine Church Music*. It is interesting to note that the hymns selected were considered old and tested by time when they were first used by Funk over one hundred years ago. Funk had the following to say about the compositions in his preface to the first edition. "A large portion of the com-

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Franconia Historical Society Meeting

J. C. CLEMENS

The Franconia Mennonite Historical Society held its fourteenth annual meeting on Thanksgiving Day, 1944, at the Doylestown Mennonite Church near Doylestown, Pa. The program included a history of the local congregation by Timothy Thut, the local church historian, and two valuable discussions by Harold Bender of Goshen, Indiana.

Bro. Thut gave a splendid sketch of the establishment and growth of the church at that place in spite of the obscurity of its early history; the complaint invariably is made that the pioneer members were not much interested in preserving the data of the early days. It is the policy of the society to have its annual meetings distributed over the Conference area, so the entire district may be awakened to the value of historical records and their preservation. Judging from the attendance in recent years the interest is stepping up.

In the afternoon session of this meeting Harold S. Bender ably discussed "The Faith of our Fathers Four Hundred Years Ago." He pointed out how in the Reformation Period faithful young men, who were well schooled in that day, like Conrad Grebel and Felix Manz, based their belief on the Word of God and suffered much because of it. Since they differed with the state church on the relation of the church to the state, also on infant baptism, nonresistance, etc., they gave their lives for what they believed, and so these two men of God and others died martyr deaths.

In Holland some years later Dirck Philips and Menno Simons espoused the identical belief which these Anabaptists of Switzerland adhered to, though they had no direct contact with them. This same faith was handed down through the centuries and today is testified to by many of our young brethren in the Civilian Public Service Camps.

Bro. Bender in the evening gave a complete review of the present C.P.S. set-up. It was interesting to note the comparison of the program in the First World War as against the arrangement in the Second. In the first the C.O.'s suffered much more mistreatment because the government was unprepared to meet the situation. They did not wish to have those things that happened then repeated, so when this war came on the government officials solicited the peace-loving churches to help work out

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ANNUAL OLD FOLKS' SINGING

(continued from p. 1, col. 2)

positions here brought together, copied from what I believe to be the best forms, consists of those dignified, solemn, and heart-affecting productions of musical genius which have stood the test of time, and have survived the changes of fashion. Such music never becomes obsolete in the house of God. It cannot even lose a particle of its interest, while human nature remains unaltered."

No doubt the longevity of the *Harmonia Sacra* is due in part to the nature of the songs in the old book. Many songs in this collection are found elsewhere. The first lines rather than the actual titles reveal the nature of the old hymns. The listing of a number of selections in this way will make this point clear: *Olivet*, is "My Faith Looks up to Thee"; *Bealoth*, "I Love Thy Kingdom Lord"; *Miles' Lane*, "All Hail the Power of Jesus Name"; *Boyleston*, "Oh, Bless the Lord, O, My Soul"; *Oriel*, "O, Could I Speak"; *Oporto*, "Hither Ye Faithful"; *Elizabethtown*, "O, for a Closer Walk with God"; *Evening Twilight*, "I Love to steal Awhile Away"; *Ortonville*, "Majestic Sweetness Sits Enthroned"; *Arlington*, "Am I a Soldier of the Cross"; *Bethany*, "Nearer My God to Thee"; *Aletta*, "Depth of Mercy Can There Be"; *Solon*, "There Is a Fountain Filled with Blood"; *Harwell*, "Hark Ten Thousand Harps and Voices"; *Lingham*, "O, For a Thousand Tongues to Sing My Great Redeemer's Praise"; *The Sabbath Day*, "Hear the Chiming of the Bells"; *Ennius*, "People of the Living God"; *Olmutz*, "Blest Be the Tie That Binds"; *Gravity*, "O, Happy Day That Fixed My Choice"; *Zerah*, "To Us a Child of Hope Is Born," a hymn which is sung the world over at Christmas time.

This collection includes the well-known *Rock of Ages* and *Easter Anthem*, selections universal in their appeal and sung by people everywhere. In addition to the above it might be well to list a few of the popular numbers which are not generally known but are sung over and over at the old folks' singing. As, *Homeward Bound*, *Dedication Anthem*, *Hosanna*, *Jerusalem*, *My Glorious Home*, *I Have Set Watchman upon Thy Walls*, and *the Orphans Prayer*.

The *Harmonia Sacra* has passed through its twentieth edition, the last one appearing in 1942. A number of modifications, additions, and improvements in notation have been made in the one hundred and thirteen years of its history. Most of these alterations were made in the first forty-five years of its existence. The second edition of the *Harmonia Sacra* appeared in 1835 so much unlike the first that it could not be used with it. In the fourth edition, which was published in 1847, the title, *Harmonia Sacra*, was first used. In the fifth edition published in 1851 a new system of notation, known as the Funk system appeared. This system of notation, is something like the Aidan system

with the exception of one note which is *si* in place of *ti*. In the first three editions the old *faw, sol, la*, system of Andrew Law of Connecticut, was used. The musical scale consisted of the following notes, *faw, sol, la, mi, faw, la, mi*. Funk observed that there was some objection to the repetition of the notes, *faw, so, la*, in the musical scale. To avoid this repetition he removed one trio of the *faw, so, la* and added three new notes, namely, *do, re, si*. Then by rearranging the notes the Funk scale was built up. The new scale first used in the fifth edition of the *Harmonia Sacra* was made up of the following notes, *do, re, mi, fa, sol, la, si, do*. The music was written for three-part singing. This and all subsequent editions were printed in shaped or character notes. The peculiar shape of the notes was Funk's own drawing of them. The music of the fourteenth edition in 1871, and subsequent editions, was harmonized for four voices.

A number of individuals made themselves responsible for the publication of the score of editions of the *Harmonia Sacra*. Joseph Funk and Sons were responsible for the publication of the first seventeen editions of the book, while Noah Blosser, of Dale Enterprise, Virginia, promoted and financed the eighteenth edition, John H. Trissel, of Dale Enterprise, Virginia, the nineteenth edition, and Noah D. Showalter, of Harrisonburg, Virginia, the twentieth.

The actual publication was the work of a number of widely scattered publishers. The first two editions were published at Winchester, Virginia, by J. W. Hollis, printer, and Robinson and Hollis, printer, in 1832 and 1835, respectively; The third edition at Harrisonburg, Virginia, by W. T. Wartmann, in 1842; The following fourteen editions at Mountain Valley, now Singers Glen, Funk's home town by Joseph Funk and Sons, Solomon Funk, printer, from 1847 to 1878; The eighteenth edition at Scottsdale, Pennsylvania, by the Mennonite Publishing House, in 1915, the nineteenth and twentieth editions at Dayton, Virginia, by the Ruebush-Kieffer Company, in 1923 and 1942 respectively.

Unfortunately the file of the editions of the *Harmonia Sacra* in the Mennonite Historical Library at the Eastern Mennonite School is not complete. We do have definite records for the publication of a number of earlier editions and for the recent reprints. We are in doubt about the date of a number of the editions in the 1850's and the 1870's. For this middle period, however, the records are quite definite for the sixth edition in 1855, the seventh in 1857, the tenth in 1860, the eleventh in 1866, the twelfth in 1867, the thirteenth in 1869, the fourteenth in 1871, the fifteenth in 1876. The doubtful ones are the eighth, ninth, sixteenth, and seventeenth. The first two by force of circumstances no doubt appeared between 1857 and 1860, the others in 1877 and 1878. Any clue or facts that would help us to fix the exact date of the publication of the above editions would be appreciated by the writer.

Ordinations Among Mennonites

(Continued from December 1944, issue)

Of men ordained to the ministry, who never preached, yet remained on the ministerial staff their entire life, were Abraham Brubaker of Lebanon County, Pa. (d. 1886), Abraham Burkholder of the Groffdale congregation, Henry Shope of the Strickler congregation, Henry W. Eshleman of the Slate Hill congregation, and Moses Stauffer of the Stony Brook congregation, all of Lancaster Conference.

L. J. Burkholder (*Brief History of the Mennonites in Ontario*, p. 315) mentions eight ordained ministers who could not deliver a public discourse. One of these, Peter Sherk (1814-1889), one of three nominees, was not present when the lot was cast, refused it when the lot fell on him, and never preached. In 1870 Martin Weaver in the same district was ordained. Though qualified, he decided he could not preach, and did not. The subsequent decline in this congregation was very rapid.

Isaac B. Wenger (Va.) was ordained April 14, 1896, and died July 7 of the same year. Moses Shantz, ordained as bishop, July 24, 1938, in Ontario, died three weeks later, without baptizing any or serving at communion. Israel R. Shantz (d. 1910), Carstairs, Alberta, was bishop but one year. Christian Good (Va.), who died 1916, was bishop a bit over a year. William Gross (d. 1903), Deep Run, Pa., was minister a year and a quarter; Martin Miller, Landisville, Pa., 1 9/10 years; Joseph Driver (d. 1890 in Va.) served but 2 years as bishop; Joseph Gross (d. 1921), Blooming Glen, Pa., was minister 2½ years; Joseph Ruth, Franconia, Pa., was bishop only from February, 1926, to December, 1928; Jacob K. Brubaker, (d. 1879) was bishop in the Manor District, Lancaster Conference, 3¼ years. D. W. Lehman was bishop in the same district 3 6/10 years.

Jacob G. Brubaker, Juniata County, Pa., in 1922, 4½ months after being charged as deacon was called to the ministry. This is the shortest deacon term I know of. Benjamin Gingerich and Menno Wagler of Ontario were both ordained as deacons January, 1932, and to the ministry December, 1932. D. D. Miller, Middlebury, Ind., was deacon from Oct., 1890, to Oct., 1891; William Eicher, Milford, Neb., from April, 1914, to April, 1915; N. M. Birky, Oregon, was ordained in 1917 and 1918. Henry Wert, Juniata County, Pa., died 3½ years after being named as deacon.

Cornelius S. Beachy of Plain City, O., was ordained to the ministry in Virginia, April 4, 1894, and to the office of bishop, November 13, same year. Noah W. Risser, Dauphin County, Pa., had been minister but 7/10 of a year in 1920

when ordained as bishop. He was ordained both times as a widower, his first wife having died within 12 months of his second ordination.

Abe J. Gingerich, Kokomo, Indiana, was ordained at 21 years in 1924. He was baptized, married, and ordained within four weeks. Jacob S. Graybill, Juniata County, Pa., grandfather of J. Paul Graybill, was baptized in the summer, ordained Oct. 15, and married Dec. 18, 1849. He had never partaken of communion and was not present when nominated for minister. Jacob Hahn, Clarence Center, N. Y., father of Sarah Lapp, India, was baptized Jan. 7, 1863, ordained as deacon Feb. 7, 1864, as minister in 1866, and married March 19, 1867.

A certain young married man, whose father was a minister, had a premonition that he would be called to that office also. He did not want it. He waited therefore to join the church until the ministry was well supplied. In 1892 was the time, for three ministers were at home there. In 1893 the Martinite schism occurred, taking away two of the preachers. In 1894 he was ordained. Another man ran a distance from home. The home ministry established a mission station in his new community. He was converted and later ordained. Another could not pray for missions, for he knew the Lord would send him. He refused for many years. When he did pray, the Lord sent him.

Henry Shenk, of the Chestnut Hill congregation in 1864, was not present when the lot was cast. The bishops ordained him in his own home. John K. Fisher, Kinzers, Pa., was sick in 1911 when the lot was cast. He was ordained two weeks later. In 1901 at Martinsburg, Pa., H. B. Ramer was chosen by lot as deacon during his absence on Saturday. He was ordained on Sunday following. In 1907 when Joseph Wert was to be ordained as bishop at Denbigh, Va., he was absent. After the lot was cast the bishops fetched him from Fentress for the charge. In 1922 Clayton Bergey, Fentress, Va., was ordained the same day the lot was cast, but in his own home.

Jacob Kulp of Doylestown, Pa., and Walnut Creek, Ohio, was nominated by his wife. There is a similar case in the Lancaster Conference today. In Ontario within this century in one case all votes cast were for one man. The bishop said they must use a lot. A sister was called upon to vote for another. She voted for her husband. He was ordained, but not for the good of the congregation. In the Hershey District (Lancaster Conference) some sixty years ago, a brother came in from the anteroom after voting and urged an aged brother beside him to vote, even if he had no name to offer. He named the one who prompted him, and he was ordained.

John Stoltzfus, Knoxville, Tenn.,

History of the Clinton Brick Mennonite Church

MAXINE KAUFFMAN

The Log Building

The first Mennonite settlers located in Elkhart County, Indiana about the year 1843. About two years later they settled in the northern part of Clinton Township. Among the early settlers were Garbers, Hoovers, Nusbaums, and Pletchers. Some of the present members are direct descendants of the pioneer settlers.

For several years the members held

grandfather of John S. Mast, was ordained as bishop from the deacon office. So were Jacob K. Yoder (d. 1926) and Abner G. Yoder of Iowa; Eli Frey, Fulton County, Ohio; I. S. Mast of North Dakota; Daniel Oyer, Michigan; Paul R. Miller, Holmes County, Ohio; and Ira A. Kurtz, Morgantown, Pa. Aaron Mast, Belleville, Pa.; Eli G. Hochstetler, North Dakota; Timothy Showalter, Virginia; N. M. Birky, Oregon; William R. Eicher, Nebraska; D. D. Miller, Middlebury, Ind.; Isaac Metzler, Accident, Md.; Moses Schmitt, Moses O. Jantzi, and Daniel S. Jutzi of Ontario; Jacob Lichty, Wellesley, Ont.; and Jacob Miller, Hutchinson, Kansas, all served in the three offices of deacon, minister, and bishop. Preacher John W. Weaver of the Weaverland congregation was in the ministerial lot five times before he was ordained, and three times in the lot for bishop thereafter.

Henry Heatwole (Va.), and Isaac B. Wenger (Va.), who both died at 28 years, were among the youngest ministers to die. Joseph N. Driver (Va.) in 1890 at 45 was among the youngest bishops to answer the last summons. Among the oldest bishops in years at death were Benjamin Hershey, Lancaster, in 1789 at 92 and D. J. Johns, Indiana, at 91. Jonas Zimmerman of Cumberland County, Pa., at 97 and Jacob Greider, Salunga, Pa., at 96 were the oldest deacons. At Conference the latter in testimony once said: "I have lived with a man for ninety-four years and don't know him yet." J. B. Hartzler, Marshallville, Ohio, at 94 has possibly the age record as a minister. But not for years of service, since Peter Risser of the Risser congregation (d. 1804 at 91) was a minister for 66 years. J. B. Hartzler named above, and Samuel Hess at the Oreville Mennonite Home have completed 65 years already.

May the church ever be supplied with Spirit-filled men of God's appointment and He shall continue to lead us to victory here and hereafter. A great bulwark of Mennonite strength during the bitter persecution in Europe was this very fact. It is so today, even though some are different.

their church services in private homes. As the settlement grew and the members became more prosperous, it was decided to erect a meetinghouse. A committee was appointed to secure land on which to build. The plot selected was that on which the present church building now stands, along state road number thirteen, four and one-half miles north of Millersburg. The land was secured from Joseph Kauffman. The building was erected in 1854. It was a simple log structure of medium size and it stood twenty or thirty feet north of the present building. It was heated by two stoves. This log building served the congregation until 1880 when it was replaced by the present brick structure. As a lad Amos Nusbaum, the present senior minister of the congregation, drove team to haul bricks for the building.

The Brick Building

After the brick meetinghouse had been built it was quite natural to attach to it the label, Clinton Brick. (The Amish Mennonite Church a few miles away is called, Clinton Frame.) Chris Garber served as overseer during the building. The work was done entirely by the congregation. Bricks were secured from Vance's Brick Yard just a few miles distant. In 1919 an addition was added to the west end of the building. It was at that time that the basement was placed under the building; a furnace was installed, the auditorium was re-papered and some church benches were purchased from a church in Bremen, Indiana.

In 1929 an electric line was built by the church. Since the gas lighting system of the church building was almost worn out, the congregation decided to install electric lights. Further improvements have been made in more recent years. In 1934 the building was re-shingled and the auditorium was re-papered. In 1941 hardwood floors were put in the building. In 1945 a balcony was installed, the entrance was widened, the woodwork was varnished, a small library case was built, and the auditorium was again re-papered.

The Cemetery

The land for the cemetery which is just west of the church building was deeded from Joseph Kauffman. It was recorded in 1854. In 1915 more land was purchased from D. W. McKibben.

In 1924 the county commissioners called a meeting of interested people to incorporate the cemetery. A. C. Mehl presided at the meeting. The following officers were elected: Curtis Pletcher, president; Abe Mast, vice-president; G. Monroe Miller, treasurer; and Samuel Hoover, secretary. The following directors were chosen: Henry Kauffman, Daniel Honderich and D. W. McKibben. The name of the incorporation is "Clinton Township Cemetery Association." Since that time the cemetery has been enclosed by a fence and the lots have been marked. The present officers are: D. W. McKibben, president; Clarence Kauffman, vice-president and treasurer; Noble Showalter, secretary; and Dan Honderich, assistant treasurer.

RECENT BOOKS

Amische Lieder. Written and compiled by JOSEPH W. YODER. Published by the Yoder Publishing Co., Huntington, Pa., 1942.

In compiling and publishing this collection of old hymns still used in the worship services of some Old Order Amish Mennonite congregations Brother Yoder has done a notable and unique piece of work. To appreciate the difficulty in producing such a work one must bear in mind the fact that the tunes of the old hymns sung from the *Ausbund* by the Amish people have never been written down. These complex tunes have been handed down by ear for hundreds of years. Naturally some variations have crept in during the course of their long oral transmission, so that today the same tunes may differ markedly as they are sung in different communities east and west. It was this fact, the almost inevitable variations that come with the passing of time, and the further fact that the old tunes might gradually become lost entirely, which inspired the compiler to undertake the tedious and difficult task of writing down in musical notation a number of the commonest of these tunes for preservation.

Joseph W. Yoder is himself a native of Kishacoquillas Valley in Mifflin county, Pennsylvania. He has studied and taught music and singing for many years. He also heard sung and helped to sing the hymns of the old *Ausbund* from his childhood. He appreciates their historical and devotional value. He is also fortunate to be on terms of intimate friendship and good fellowship with the ablest song leaders among the Amish congregations in his native community, so that these brethren were willing to co-operate with him in this difficult work by singing for him the old tunes as they know them. Due to these circumstances the compiler conceived the purpose of producing this book of *Amische Lieder* and was able to carry it out successfully.

The book is in several parts. The first part has thirty of the very old hymns which are most commonly used in the general worship services. This part opens with the well-known *Lobsang*, or Praise Hymn, used every Sunday as the second hymn of the Amish worship service. Then follow four hymns used as wedding hymns in the worship service which precedes the marriage ceremony. Next follow ten wedding hymns commonly sung at the table following the wedding meal after the ceremony. All the above are of the old "slow tunes" (*langsame Weise*).

The second part of the book presents a selection of hymns sung to certain familiar "fast tunes" (*stürke Weise*). There are seventeen of these. The third part has thirty-three hymns sung to newer "fast tunes," many of which are today in familiar use in English church hymnals.

These "fast tunes" are fast only as compared with the older tunes used with the hymns of the *Ausbund*. They would still be considered quite slow compared to the rapid and swinging gospel song melodies often sung today in churches.

The fourth part of the book has fourteen pages of elementary instruction in the rudiments of music for the benefit of those who might desire to learn to read the musical notation used in the book, and so learn to sing the old hymn tunes accurately. All the musical notation in the book is in the so-called shaped notes.

It needs scarcely be mentioned, of course, that the old tunes and hymns presented in *Amische Lieder* were at one time sung regularly by all Mennonites in Europe and in the eighteenth century still in America. This book should help their descendants to gain some appreciation of the music sung by their forefathers. The compiler has done a much needed piece of work, and he deserves full credit for his fine achievement.

—Edward Yoder.

FRANCONIA HISTORICAL

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a plan that would be consistent with their faith and satisfactory to the state. He explained that for this reason the boys in the camps fare better and suffer less than they did twenty-five years ago; and the trials all around are as nothing compared to the experiences of the pioneers of our church four hundred years ago.

These annual meetings bring to our minds the real value of our Christian heritage; and they besides give us a fair perspective of the future, since history repeats itself (Eccles. 1:9). We praise the Lord that in the wake of these meetings a few of our winter Bible schools have taken up the study of Church History, and we hope there will be more to follow. We now have access to valuable books written by Mennonite authors, such as *Glimpses of Mennonite History* and *Franconia Mennonite History*, by John C. Wenger, and the comprehensive work, *Mennonites in Europe* by John Horsch. And besides these books we are looking forward to the appearance of *Mennonites in America*, by Harold S. Bender.

We take advantage of the opportunity at these public meetings to introduce these books and usually make some sales. Folks that are deprived of attending are also becoming interested and can read the history of the church. Our motive, of course, is not a business venture but the creation of interest. These meetings have helped.

The officers of the society the past year were as follows: President, Quintus Leatherman, Souderton, Pa.; vice president, D. K. Allebach, Hatfield, Pa.; secretary, Herbert A. Derstine, Souderton, Pa.; treasurer, Ernest R. Clemens, Lansdale, Pa.

SUSTAINING MEMBERS FOR 1944

We appreciate the fine support given to the work of the Mennonite Historical Association during the year 1944. Two kinds of membership are maintained. Sixty or more members paid one dollar or more for a regular membership. Sixteen persons paid five dollars or more, which entitles them to recognition as sustaining members of the Association for the year 1944. It should be mentioned in this connection that membership dues paid to the Mennonite Historical Association may be deducted as contributions in making out and filing your Federal income tax returns. We invite as many as can do so to contribute five dollars or more to the Association for its work in 1945. Those who deserve recognition as sustaining members for 1944 are the following:

John C. Wenger
Ira D. Landis
H. Harold Hartzler
Samuel S. Wenger
J. M. Kreider
Edward Yoder
Mahlon A. Souder
Musser S. Herr
C. Warren Long
Fred S. Brenneman
Orie O. Miller
Ezra Beachy
Maude Swartzendruber
Joe H. Garber
Grant M. Stoltzius
Harry A. Brunk

MEMBERSHIP DUES FOR 1945

With this issue of the BULLETIN, the first for the year 1945, we take the opportunity to invite all our readers to send in their dues for the present year. A number have already done so. We are grateful for their promptness. The regular membership fee is one dollar for the year, and we welcome old and new members to send in their dollar at once. The Mennonite Historical Bulletin is mailed to each person who pays one dollar or more per year to the Association. If you desire to contribute as much as five dollars for the year to the Association and its work, you will be enrolled as a sustaining member for the year. Send your dues, if you have not already done so, to the secretary, Harold S. Bender, Goshen, Indiana. We thank you for attending to this promptly.

NEW MEMBERS ADDED

A number of new members have recently been added to the Mennonite Historical Association. We are happy to welcome them as regular readers of the Bulletin and as supporters of the work of the Historical Committee of Mennonite General Conference, which sponsors the Historical Association. The new members are: Elsie W. Gehman, 1609 Fairview St., Reading, Pa.; H. L. Gehman, Rt. 1, Mohnton, Pa.; Aaron M. Weber, Rt. 1, Mohnton, Pa.

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No. 2

Edward Yoder (1893-1945) Scholar and Historian

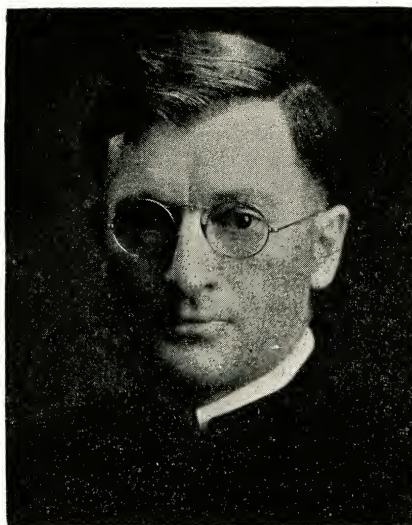
JOHN C. WENGER

Edward Yoder was born July 30, 1893 near Kalona, Iowa, the son of Mahlon T. and Mary Yoder. As a young man he craved higher education and enrolled at Hesston Academy in 1915 and at Hesston College 1917, remaining a student until 1920 when he became a teacher in the academy and Bible school. On August 4, 1920 he married Estie Miller of Springs, Pennsylvania; their son Virgil Edward was born August 28, 1932.

Edward Yoder was determined to get a thorough education. He received an A. B. degree from Hesston College, 1920; an M. A. degree from the State University of Iowa, 1924; and a Ph. D. degree from the University of Pennsylvania, 1928. His doctor's dissertation was entitled, "The Position of Possessive and Demonstrative Adjectives in the *Noctes Atticae* of Aulus Gellius." He was also minded to dedicate all his learning and talents to the service of Christ and the church. He again taught at Hesston, 1928-32, and was dean, 1929-32. He taught Greek and Latin at Goshen College, 1926-28 and 1933-38, and served as dean of men, 1935-37. During his years of teaching he produced one major contribution to Mennonite history, his *Epistolae Grebelianae, 1517-1525*. These letters of Conrad Grebel in English, still unpublished, are a prime source of information regarding the life of the founder of the Swiss Brethren and regarding the establishment of that religious group.

In 1938 Edward Yoder moved with his family to Scottsdale, Pennsylvania, where he took up his duties as editor of the *Advanced Sunday School Lesson Quarterly*, a position which he filled in a splendid manner. In the capacity of editor he wielded great influence in the Mennonite Church. He did his work carefully, with thorough study and with beauty of style. His articles in *The Mennonite Quarterly Review* on nonresistance and nonconformity exhibit first-class scholarship coupled with loyalty to the Word of God and deep love for the church. He also wrote quarterly notes for the *Gospel Herald* entitled "Peace Items of Interest." His treatise, *Must Christians Fight: A Scriptural Inquiry*, is a thorough reply to the militaristic "fundamentalists" of the day.

He was also the author of several works of a more general nature. In



EDWARD YODER, 1893-1945

A Photograph Taken About 1932

1942 he wrote a booklet entitled *Our Mennonite Heritage* for use in C.P.S. camps. The same year he produced a thorough and interpretative work, *The Mennonites of Westmoreland County, Pennsylvania*. He produced four works of a doctrinal nature, for use in our Sunday schools, entitled *Lessons in Christian Doctrine*. These four dealt respectively with the trinity, with man and salvation; with the church and with the Christian life.

He was ill but a short time preceding his early death, of cancer, on March 28, 1945. The funeral sermon was preached in the Scottsdale Mennonite Church on March 31 by John L. Horst, his fellow editor and pastor. His body was interred in the Scottsdale cemetery.

Edward Yoder also rendered valuable service to Mennonite historiography by serving as associate editor of *The Mennonite Quarterly Review* and of the *Studies in Anabaptist and Mennonite History*. He was treasurer of the historical committee of Mennonite General Conference and co-editor of *Mennonite Historical Bulletin* since 1941. He was also, since 1938, secretary of the curriculum committee of the Mennonite Commission for Christian Education and Young People's Work. In his passing the Mennonite Church has sustained a great loss.

Edward Yoder has gone to be with Jesus. Could he now speak to his friends he would call them to faithfulness so that they too might have the blessed entrance into Life which is his.

J.S. Horner (1864-1945) Farmer and Minister

ELAINE H. SOMMERS

Joseph Shrock Horner was born on November 2, 1864 in Miami county, Indiana just six days before Abraham Lincoln was elected the second time as president of the United States. His parents were Gabriel and Isabel (née Shrock) Horner. Gabriel's work was clearing timber, and Isabel's was keeping the house. Isabel was also a wonderful storyteller and often held her children spellbound with the stories she told them. When Joseph was a young man of 19 his mother died.

As a boy Joseph attended a country school north of Peru, Indiana. He never had the opportunity of going to a high school or college, but he had as much education as any typical Hoosier boy of that time if not more. Most of his training, however, was to be gotten in the school of experience.

In the spring of 1886, at the age of 22, Joseph was baptized into the Erie United Brethren church by a minister whose name was Groves. Up until this time he had taken little interest in religious matters, but now he made the biggest decision of his life and decided to become a Christian. He began to read the Bible. One thing that he read bothered him. The thirteenth chapter of John seemed to teach clearly that Jesus' disciples were to obey the ordinance of footwashing. Yet the church of which he was now a member was silent altogether on this point. He took the question to the minister and asked why the church did not obey this commandment of Christ. The minister replied, "I don't know why we don't observe footwashing, because it is taught in the New Testament. If you can find enough members in our church who are willing we will observe it." But evidently he did not persuade enough people, for the church never had a foot-washing service.

Meanwhile, Joseph had been going into another community where he worked for a man named Jonas Stineman. He also frequently visited his uncle Joe Shrock who was a Mennonite. At one of these places he found a copy of the *Gospel Herald* and in reading it discovered that here was a church which actually did keep footwashing and seemed to uphold New Testament standards on all other things as well. So in 1888 he became a member of the Howard-Miami Mennonite church. He was well liked

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QUESTION BOX

Thirty years ago there was living in northern Indiana a man who occupied the Amish office of *voelliger Armendiener*. His name was Eli Miller and he was a member of the Clinton Frame Congregation. He was familiarly known as "Sim Eli," since his father's name had been Simon Miller (of Ohio). Two of the oldest members of the Indiana-Michigan Mennonite Conference have stated that Eli Miller was the only man of their acquaintance to occupy the office he did. Does any reader know of any other?

The *voelliger Armendiener* was a sort of emergency bishop. He was fully empowered to perform all the ordinances on occasion, yet he did not necessarily even preach regularly.

J. S. HORNER, 1864-1945

continued from p. 1, col. 3

and highly respected in the new community; and about a year after he had become a member of this church, he was ordained to the ministry by D. J. Johns (December 8, 1889). Exactly three weeks later, on December 29, he married a young Mennonite girl, Emma Kendall. Important things were happening fast in the young man's life.

The next fourteen years were spent in preaching, farming, and raising a family. In 1903 several families from Howard county moved to Manistee county, Michigan. Among them were some of the Shrock relatives. J. S. Horner, his wife and five children—Jesse, John, Anson, Effie, and Elvin—went along with them.

This section of Michigan at that time was very unsettled and covered with virgin timber. One of the first things they did was to erect a church. There was no mission board backing them to support the work and supply finances when the way became rough.

Joseph worked in a logging camp. He would be gone a week at a time and then come home to preach on Sunday. It was a man's job. He used to tell many stories of those Michigan years. Several years ago when the government first began to ration sugar and one of the family was wondering how it would ever be possible to get along on the reduced amount, Grandpa Horner recalled that in one of those lean times a quarter's worth of sugar lasted a whole winter. (He added, of course, that a quarter bought more in those days.) The typical Mennonite virtues of thrift and hard work were necessities.

In 1910 the three youngest children, Lloyd, Drusilla, and Roscoe, saw Indiana for the first time when the family moved back to Howard county. In the December 22, 1910 issue of the *Gospel Herald* is this note of correspondence from G. W. North:

"We were also made to rejoice on Saturday morning Dec. 3, when Bro. J. S. Horner arrived with his car of household goods and his stock. Several of the brethren helped him move and on Sunday morning we all rejoiced to hear him preach again. The sermon was very instructive from the words, 'Where art thou?'"

The rest of J. S. Horner's life was spent in serving the Howard-Miami congregation where one of his sons, Anson, is now bishop and another son, John, is deacon. J. S. Horner never played a spectacular role in the Mennonite church. He was "merely" a country preacher loved by the hundreds whom he helped. The vivid Bible stories which he has told will never be forgotten by at least one of his grand-daughters. He remained active until he was eighty, one of the five oldest active Mennonite ministers in the United States and Canada. His eyesight was a bit dim, and his step was slow, but his faith was stronger than ever. After a brief illness he died January 18, 1945. His funeral was held at the Howard-Miami Church which he had served so long and so well. Lester Mann of the Pleasant View Congregation near Goshen, Indiana, who had held evangelistic services at Howard-Miami a few months before, preached the funeral sermon. The body was interred in the Mast cemetery in Howard county, Indiana. J. S. Horner is typical of the vast number of Mennonite ministers, who although known well only locally, are preserving our Mennonite congregational and community life.

Deacon to Bishop

JOHN C. WENGER

It is a well known fact that for many years the Amish Mennonites occasionally took deacons into the lot for bishop. Well known leaders who were deacons prior to their ordination as bishops were Abner Yoder of Iowa and E. L. Frey of Ohio. One of the interesting things which the *1945 Mennonite Yearbook* reveals is that this old custom is still practiced rather widely in the Mennonite Church, though only in those sections or conferences with an Amish Mennonite background. In looking over pages 30 to 36 of the *Yearbook* one notes at least eight bishops who were deacons before occupying their present offices. The Indiana-Michigan conference has two: Daniel S. Oyer, ordained deacon, 1923, and bishop, 1942; and Lee J. Miller, ordained deacon, 1934, and bishop, 1945. The Ohio Mennonite and Eastern A. M. Joint Conference has three such cases: Reuben Hofstetter, ordained deacon, 1937, and bishop, 1941; Paul R. Miller, ordained deacon, 1937, and bishop, 1941; and Ira A. Kurtz, ordained deacon, 1941, and bishop, 1944. In the Iowa-Nebraska conference L. O. Schlagle was ordained deacon, 1907, and bishop, 1925. The Pacific Coast conference has two examples: Henry A. Wolfer, ordained deacon, 1922, and bishop, 1926; and C.

NEWS & NOTES

The MENNONITE HISTORICAL BULLETIN appeared semiannually in the years 1940 and 1941, with John C. Wenger as editor. For the next three years, 1942-44, Edward Yoder served as co-editor and the periodical appeared quarterly. In the death of Edward Yoder (March 28, 1945) Mennonite historiography, especially the BULLETIN, and THE MENNONITE QUARTERLY REVIEW, have suffered an irreparable loss.

Special attention is called to the 1945 MENNONITE YEARBOOK, published by Mennonite Publishing House, Scottsdale, Pennsylvania. In addition to the usual articles and statistics, the 1945 issue contains three biographies of deceased leaders: Bishop Jonas Snider, 1853-1944, of Ontario; Deacon J. C. Frey, 1865-1944, of Ohio; and Minister John W. Weaver, 1870-1944, of Lancaster Conference.

The 1945 YEARBOOK also contains the years of birth and ordination of all the ordained men of the Mennonite Church. This is a new feature of special interest and value.

In the same YEARBOOK is an article by J. C. Wenger on "The Mennonites of the World: A Statistical Survey."

Mennonite Publishing House is making preparations to publish a new edition of the greatest Mennonite book, the MARTYRS' MIRROR. The HOUSE is to be commended for this huge undertaking.

I. Kröpf, ordained deacon, 1923, and bishop, 1935.

It will be noted that of the eight bishops listed above, only three were ordained prior to 1940. These three were L. O. Schlagle, 1925; Henry A. Wolfer, 1926; and C. I. Kropf, 1935. The other five were ordained since 1940: Reuben Hofstetter and Paul R. Miller, both in 1941; D. S. Oyer, 1942; Ira A. Kurtz, 1944; and Lee J. Miller, 1945.

There are also at least nine men in the Mennonite church who have held all three offices, deacon, minister, and bishop. These are as follows: N. M. Birky, Pacific Coast conference; Eli G. Hochstetler, Dakota-Montana; Moses O. Jantzi and Daniel S. Jutzi of the Ontario A. M.; Aaron Mast and Isaac K. Metzler of Southwestern Pennsylvania; D. D. Miller of Indiana-Michigan; Moses H. Schmitt of the Ontario Mennonite; and Timothy Showalter of Virginia.

Perhaps readers will note omissions in the above list, or will recall similar cases in bygone years. They are urged to send in such names to the writer.

History of the Clinton Brick Mennonite Church

MAXINE KAUFFMAN

*Concluded from the March 1945 issue
The Sunday School*

The first Sunday school held in the northern part of Clinton Township was the Union Sunday School at Brown's School House. The building is no longer standing, but it was located about a half-mile north of the Clinton Brick Church. The first superintendent of the Union Sunday School was John Whittle of Goshen. Several years later the school was continued in the church building and within a few more years it had superintendents from the community. The first Mennonite superintendent was George McKibben who served for several years in the latter 1870's. Among other early Mennonite superintendents and leaders were Dan Schrock, Frank Gardner, and W. W. Miller. For a number of years the Sunday school at Clinton Brick was held every other Sunday, on those Sundays which intervened between the bi-weekly church services. The Sunday school was closed every winter until 1896. In 1891 the average attendance was 75. Today it is 110.

In 1908 Sunday school meetings were started among the Mennonite and Amish Mennonite congregations. The Clinton Brick, Clinton Frame and Goshen College Sunday schools grouped together for semiannual meetings to discuss Sunday school work and problems.

The Ministry

The first minister of the Clinton Brick congregation was John Nusbaum, Sr. (1800-76), grandfather of the present minister, Amos Nusbaum. John Nusbaum was born in Switzerland. To escape military training his parents moved with him to America and settled first in Ohio and later in Indiana. Two other early ministers were Abe Hoover and William Fletcher. The congregation was long without a resident bishop; usually Henry Shaum of Shaum's (Olive) was called in to serve as bishop. Shore and Clinton Brick worked closely together in the early years. In fact the services alternated, Sunday by Sunday, being held bi-weekly at each church. In 1883 Minister Henry A. Miller (1820-93), grandfather of Minister Amos Nusbaum and great-grandfather of Bishop Lee J. Miller was ordained bishop of the Shore and Clinton Brick Churches. He moved from Somerset county, Pennsylvania, to Waterford, Indiana, in 1844. In 1851 he moved to LaGrange county, Indiana, where he was ordained to the ministry in the Shore Mennonite Church.

The first deacons at Clinton Brick were John Hoover and John Nusbaum, Jr.

J. J. Weaver was ordained to the ministry about 1875, but later had difficulties with Bishop P. Y. Lehman and became inactive.

About 1880 an Amish minister named Jacob Kanegy moved into the community and requested to be received as a member and minister. He served only a few years until his death.

James J. Mishler of Somerset county, Pennsylvania, was chosen deacon in 1883. David Garber (1862-1934) was ordained to the ministry in 1889 but later moved away.

P. Y. Lehman was chosen as bishop by lot in 1892. He had been ordained to the ministry in 1865, and had been serving at Shore since 1888.

John Garber (1860-1944), brother of the more famous David Garber mentioned above, was the next man to be ordained to the ministry. He and David were the first English preachers at Clinton Brick.

In 1902 the two Mennonite bishops of Indiana, John F. Funk and P. Y. Lehman, were involved in church trouble and committees from outside the state were called in to adjust the difficulties. Funk was relieved of his bishop oversight but remained a minister at Elkhart until his death in 1930. Lehman withdrew from Conference and moved to Pennsylvania. To fill Lehman's vacancy, John Garber was ordained as bishop in 1903. In 1905 Bishop J. P. Miller from Kent county, Michigan, moved into the community and was later chosen bishop at Shore. This cut Clinton Brick and Shore apart as far as bishop oversight was concerned.

Samuel Honderich was ordained to the ministry in 1902 but about five years later he left the community. He is now located in Idaho. To fill that vacancy Amos Nusbaum was ordained to the ministry (1907) by John Garber.

In 1905 Deacon Daniel H. Coffman of Elkhart located in Clinton township and began to serve as deacon at Clinton Brick. He was a brother of Evangelist John S. Coffman.

In 1903 John C. Springer, originally an Illinois minister, moved from Michigan to Indiana and served the Clinton Brick church until his early death at 39 on October 12, 1910.

In 1930 Charles M. Butte, a Minnesota deacon moved into the Clinton community and assisted Deacon Daniel Coffman for a short time before returning to Minnesota.

In the years 1931-32 a committee studied the situation and recommended that Bishop John Garber be given assistance. The congregation chose Oscar S. Hostetler of the Emma congregation for this task. About a year after this, John Garber asked to be released entirely, which left Oscar Hostetler with the bishop oversight of the Clinton Brick congregation.

On January 5, 1936 Samuel S. Miller, son of Bishop D. D. Miller, was ordained to the ministry.

On October 22, 1939 Harold Lehman was ordained as deacon to assist Daniel Coffman, who died in 1941.

Activities

The young people of the Clinton Frame Amish Mennonite Church and of the Clinton Brick Mennonite Church or-

A Brief History of the Bethel Mennonite Church

MARCELLA FRANZ

In 1873, a group of Mennonites migrated to the Mountain Lake, Minnesota, locality from the Crimea in South Russia, and two other groups followed in 1875 from the Molotschna villages of South Russia. These groups united in establishing a church in Mountain Lake. In 1888, this congregation was divided into two factions because of certain questions, such as non-participation in political elections and having Sunday School on Sunday. H. H. Regier became the leader of a part of this congregation, which later became known as Bethel Church, and he continued holding services in private homes and in the school house, both on week-days and on Sunday mornings, with Sunday School before the sermon. This group grew so that it became necessary to elect another minister so that services could be held in two homes at once. J. J. Balzer was chosen to serve for one year. On March 23, 1889, this group of twenty-three men and twenty-four women decided to organize a congregation based on a constitution. On November 9, 1889, the group assembled for the purpose of election of an elder. The result was a tie between J. J. Balzer and H. H. Regier. They now cast lots to decide the matter, and Rev. H. H. Regier was chosen.

It soon became very necessary for the congregation to build a meeting house in which to gather for worship. Much voluntary labor was employed in the erection of the first building in 1890. This small chapel measured 32 by 54 feet, and was built at the expense of \$1,695. Just four years later, in 1894, the great increase in membership made it necessary to enlarge this first building. This addition increased the capacity of the church greatly and cost \$2,465. This
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ganized the Aldebaran Literary Society in 1913. O. N. Johns was the first president. The membership list the first year contained 31 names. The present membership is but 23 members, due to the drafting of many young men. The president is now Mervin Miller.

In 1936 the two congregations started a summer Bible school, which has thus far always been held in the Clinton Frame building.

The Clinton Brick Sewing Circle was organized a number of years ago. The group meets monthly. A Junior Sewing organization was started in 1945.

Through many vicissitudes God has brought the Clinton Brick Church to the present state of blessing which it enjoys. *Sources of information:* Amos Nusbaum, Samuel S. Miller, J. Clair Kauffman, Mrs. Daniel Honderich, Mrs. Noble Showalter, Charlene Showalter, and Alvin Kauffman. J. C. Wenger edited the MS.

RECENT BOOKS

Historical and Biblical Position of the Mennonite Church on Attire, by John Christian Wenger. Herald Press, Scottsdale, Pa.; 1945; pp. 32, \$0.35.

The Mennonite General Conference, at its special session, August, 1944, at Goshen, Indiana, asked for the publication of John C. Wenger's address on *The Historical and Biblical Position of the Mennonite Church on Attire*. And so we now have in a distinctively printed booklet the address which many of those who heard it felt was a somewhat new approach to a problem that is perennial in Mennonite circles. The pamphlet is in two parts: first is the discussion of the Biblical principles involved, with citations to the relevant New Testament passages. Both basic attitudes and specific directives are pointed out. The second part of the pamphlet is a brief historical survey of Mennonite practice in the matter of attire. Facts concerning the Swiss Brethren, the Dutch Mennonites, and American Mennonites are given. There is a careful listing of sources for all these facts.

Several distinctive features impress the reader. One is the thoroughly Mennonite way in which the argument for Christian attire is based upon New Testament teachings. The author points out the manner in which Menno Simons and his followers rested all their teachings on the words of Christ and the Apostles in the New Testament. It is admitted that Mosaic regulations and Jewish practices cannot be considered binding upon Christians of today. The sound exposition of the key New Testament passage inspires confidence for one has the feeling that there will be no attempt to prove too much. It is of some advantage to have brought together and printed, in some cases several times, the New Testament passages which relates to costume and adornment.

One finds here also a frank facing of the issues. There is no evasion nor oversimplification, but a realistic recognition that the application of the scriptural principles to questions of modern costume do now and always will present problems. But the author does not fly from the problem. He recognizes the need for hard work, cool heads, faithful teaching, and firm discipline if we are to avoid the opposite errors of a complete surrender, on one hand, to worldly, unchristian standards of dress, and a traditionalism, on the other hand, which puts custom on an equal with the Word of God.

The most distinctive feature in this treatment, however, and the thing that had not been done before, is the bringing together of a number of historical references to Mennonite practice on the question of attire throughout the centuries of our history. The result is extremely enlightening. If one thinks, for instance, that Mennonites always

opposed the wearing of the neck tie, he is disillusioned to discover that this issue first arose about 1890. If he thinks that Mennonite women always wore bonnets, it is worth-while to discover that this practice came in about a century ago. It is worth-while to know that less than fifty years ago an eastern Mennonite bishop did not wear a plain collared coat. One does discover, however, that from the beginning of our history there has been an emphasis among us on simplicity and nonconformity in clothing, with an attempt to secure this by certain regulations, even though the standards differed somewhat from time to time.

The author is not in this treatise a merely objective historian. He has a conviction and a burden for the maintenance of Scriptural standards on dress among us, and he pleads eloquently for the attitudes which will make possible their maintenance. It is encouraging to know that John Wenger has been assigned by the Publishing Committee and the General Problems Committee the task of making a thorough study of the whole problem of nonconformity. He will proceed on this task within the coming year, and the church may look forward to the publication of his studies, we trust, within two or three years.

In the meantime the present pamphlet serves a real need. It should be widely distributed and carefully read by our entire membership. Probably on no question is there greater need in the Mennonite Church for clear thinking and conscientious action.—Paul Erb.

A BRIEF HISTORY OF THE

Continued from p. 3, col. 3.

structure underwent several minor alterations throughout the years and served the congregation until 1941. In July 1941, this old structure was removed, and a new house of worship was built in its place. The present church edifice is much larger and more satisfactory than the previous one. It is built of light colored brick and trimmed with stone and is designed to accommodate about 980 people comfortably in its pews. In 1936, the congregation built a parsonage on a lot adjoining the church grounds.

In 1890, Bethel Congregation joined the General Conference of the Mennonite Church of North America at its sessions in the Salem Church at Freeman, South Dakota.

Six elders have served Bethel Church since its organization in 1889. As previously stated, the first elder was Rev. H. H. Regier, who served faithfully the thirty-seven years from 1889 to 1926, when he retired. He died on the thirty-first of December, 1933. After Rev. Regier retired, Rev. J. J. Balzer was chosen to lead the congregation. Rev. Balzer was born October 14, 1860, in Gnadenfeld, Gov. Taurien, South Russia. He served as minister in Bethel Church from 1889 to 1933, was elder from 1926 to 1933, and now is pastor emeritus. In 1933, Rev. John Bartel was called to

this church from Madrid, Nebraska. He was born April 23, 1898, near Hillsboro, Kansas. Rev. Bartel served as elder from 1933 to 1940, and is at present elder of a church in Shafter, California. In August, 1940, Rev. P. R. Schroeder responded to the call of his home church, coming here from Freeman, South Dakota. He was born August 22, 1888, at Mountain Lake and died April 16, 1941. Rev. P. A. Penner accepted a temporary appointment as elder as soon as he returned from India in July, 1941. Rev. Penner was born April 2, 1871, in Bilisirkow, South Russia. He went out from Bethel Church in 1900 as a pioneer missionary to India. In December, 1941, Rev. Erland Waltner, the present elder, came to Bethel Church from the Second Mennonite Church in Philadelphia, Pennsylvania. He was born July 7, 1914, at Hurley, South Dakota.

There are a number of organizations which have been formed within the church. Among these are the Sunday School, which in 1940 had a membership of 500 and is divided into the senior, junior, and primary departments; the Christian Endeavor Society, which also is divided into three groups, the senior, intermediate, and junior; and the Mission Societies, which includes the four groups—Bethel Ladies' Sewing Society, Bethel Mission Society, Worship and Sew Society, and the Junior Mission Band.

Since the time Bethel Church was founded, a number of workers have gone out into full-time Christian work. The following is a list of those people:

P. A. Penner, missionary in India from 1900 to 1941, presently Director of the General Conference Headquarters in Newton, Kansas; H. J. Brown, missionary in China from 1909 to 1943; Aganetha Fast, missionary in China from 1917 to 1942; Mrs. Ferdinand J. Isaac, who has served 21 years as missionary and is now helping with relief administration in India; P. R. Schroeder, formerly pastor of First Mennonite Church, Berne, Indiana, president of Freeman Jr. College, pastor of Salem Mennonite Church, Freeman, South Dakota, and pastor of Bethel Church, one year. Died April 16, 1941; John M. Franz, pastor Bethel Union Church at Aumsville, Oregon; Albert J. Penner, pastor Second Congregational Church, Holyoke, Massachusetts; Marie Peters, missionary among the Indians on the Red Lake Reservation since 1933; Peter J. Friesen, minister of the Gospel for thirty-seven years at Butterfield and Mountain Lake, Minnesota; Henry A. Fast, vice-president of the Mennonite Central Committee, former director of Civilian Public Service, now teaching at Bethel College, North Newton, Kansas; John J. Esau, evangelist for the General Conference; Gerhard Friesen, minister, now living in Newton, Kansas; Jacob J. Balzer, minister and teacher of Bible and Sociology in Crete, Nebraska; and John C. Peters, minister at Mapleton, Minnesota.

Truly, a rich heritage is left the members of Bethel Mennonite Church.

MENNONITE HISTORICAL BULLETIN

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Vol. VI

SEPTEMBER, 1945

No. 3

Early History of the Schleithem Confession

JOHN C. WENGER

It is believed that the chief author of the Schleithem confession of faith was Michael Sattler. Sattler was of Stauffen in south Germany. He was, prior to his conversion to the Swiss Brethren faith, an officer in a monastery. Until his early martyrdom in May 1527 he then served as an outstanding leader of the Swiss Brethren. The pastoral letter which is printed in this issue of the BULLETIN gives evidence of stemming from someone who could address his Christian brethren with a consciousness of recognized leadership. The man who stood in that relation to the group which adopted the Schleithem confession was Michael Sattler. In fact, in a farewell pastoral letter, written during the imprisonment which preceded his trial and martyrdom, Sattler wrote, "Remember our assembly, and strictly follow that which was resolved on therein,"—undoubtedly a reference to the Seven Articles and an evidence of his own position of responsibility and leadership. For an account of Sattler's trial and a copy of the pastoral letter to the Horb congregation, see the 1938 edition of the MARTYRS MIRROR, pages 416-420.

The Schleithem confession was widely circulated. Ulrich Zwingli translated it into the Latin and tried to refute it (in his ELENCHUS) already in 1527. The confession was also in print in its German original as early as 1533. John Calvin used a now-lost French translation for his refutation of Anabaptism, published in 1544. By 1560 there was also a Dutch translation of the Schleithem articles. The English translation in W. J. McGlothlin's BAPTIST CONFESSIONS OF FAITH, Philadelphia, 1911, 3-9, was made from Zwingli's Latin translation—a rather undesirable procedure.

The German text which I used appears in two booklets: Walther Köhler, *Brüderlich Vereinigung etsklicher Kinder Gottes sieben Artikel betreffend . . .* (Flugschriften aus der ersten Jahren der Reformation, 2. Band, 3. Heft) Leipzig, 1908, 305-316; and Heinrich Böhm, *Unkunden zur Geschichte des Bauernkrieges und der Wiedertäufer*, Bonn, 1910; second edition, 1921; reprint, Berlin, 1933, 27-35. My translation is rather free in places, particularly in the citation of Bible verses

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Amish Mennonite Couple, 1865

This is the wedding picture of Jonathon Yoder, 1843-97 of the Oak Grove Congregation, Wayne County, Ohio, and his bride, the former Leah Stoltzfus, 1842-82, of Gap, Pennsylvania. The picture was taken in 1865, according to their son, Silvanus Yoder of Middlebury, Indiana. (Among their other children is J. S. Yoder, well-known attorney of Goshen, Indiana.)

The picture has considerable value for those who are interested in the history of costume in the Mennonite and Amish Mennonite churches. The bride is wearing a long, full dress, with a tight waist as was then customary. She is not wearing either a cape or shawl, but she does have an "apron," apparently. She is wearing a large, white prayer veiling, with broad tying bands, white in color. Her hair is neatly combed, parted in the middle, but it is not drawn back tight, as was sometimes done years ago. The bridegroom has rather long hair, the type of haircut which Amish men then got at home; they did not patronize barber shops. He shaved his cheeks and lips, letting his beard grow on his chin and neck, yet he did trim his beard. He wears an ordinary coat, with a lay-down collar as was customary with Amish Mennonites in many communities. He is also wearing a small black bowtie. The picture

The Schleithem Confession of Faith

Adopted by a Swiss Brethren Conference, February 24, 1527

TRANSLATED BY J. C. WENGER

BROTHERLY UNION OF SOME CHILDREN OF GOD CONCERNING SEVEN ARTICLES.

May joy, peace and mercy from our Father through the atonement of the blood of Christ Jesus, together with the gifts of the Spirit—Who is sent from the Father to all believers for their strength and comfort and for their perseverance in all tribulation until the end, Amen—be to all those who love God, who are the children of light, and who are scattered everywhere as it has been ordained of God our Father, where they are with one mind assembled together in one God and Father of us all: Grace and peace of heart be with you all, Amen.

Beloved brethren and sisters in the Lord: First and supremely we are always concerned for your consolation and the assurance of your conscience (which was previously misled) so that you may not always remain foreigners to us and by right almost completely excluded, but that you may turn again to the true implanted members of Christ, who have been armed through patience and knowledge of themselves, and have therefore again been united with us in the strength

turn to p. 2, col. 1

is not too clear, but he certainly wore hooks-and-eyes rather than buttons, in conformity with the Amish Mennonite practice in that era. He is apparently wearing leather boots rather than shoes, boots being a rather common article of footwear at that time.

The bride differed in her dress from the non-Mennonite woman of her day by the plain color and style of her dress, though she does not seem to be wearing a cape. The groom differed from the conventionally dressed man of his time by his longer hair and by his hooks-and-eyes. Beards were common in that era, being in no sense peculiar to Mennonites.

The editors of the BULLETIN welcome old pictures with historical value, particularly pictures of ordained men and lay leaders of the past. Any pictures loaned to the editors will be promptly returned.

of a godly Christian spirit and zeal for God.

It is also apparent with what cunning the devil has turned us aside, so that he might destroy and bring to an end the work of God which in mercy and grace has been partly begun in us. But Christ, the true Shepherd of our souls, Who has begun this in us, will certainly direct the same and teach [us] to His honor and our salvation, Amen.

Dear brethren and sisters, we who have been assembled in the Lord at Schleithem on the Border, make known in points and articles to all who love God that as concerns us we are of one mind to abide in the Lord as God's obedient children, [His] sons and daughters, we who have been and shall be separated from the world in everything, [and] completely at peace. To God alone be praise and glory without the contradiction of any brethren. In this we have perceived the oneness of the Spirit of our Father and of our common Christ with us. For the Lord is the Lord of peace and not of quarreling, as Paul points out. That you may understand in what articles this has been formulated you should observe and note [the following].

A very great offense has been introduced by certain false brethren among us, so that some have turned aside from the faith, in the way they intend to practice and observe the freedom of the Spirit and of Christ. But such have missed the truth and to their condemnation are given over to the lasciviousness and self-indulgence of the flesh. They think faith and love may do and permit everything, and nothing will harm them nor condemn them, since they are believers.

Observe, you who are God's members in Christ Jesus, that faith in the Heavenly Father through Jesus Christ does not take such form. It does not produce and result in such things as these false brethren and sisters do and teach. Guard yourselves and be warned of such people, for they do not serve our Father, but their father, the devil.

But you are not that way. For they that are Christ's have crucified the flesh with its passions and lusts. You understand me well and [know] the brethren whom we mean. Separate yourselves from them for they are perverted. Petition the Lord that they may have the knowledge which leads to repentance, and [pray] for us that we may have constancy to persevere in the way which we have espoused, for the honor of God and of Christ, His Son, Amen.

* * *

The articles which we discussed and on which we were of one mind are these: 1. Baptism; 2. The Ban [Excommunication]; 3. Breaking of Bread; 4. Separation from the Abomination; 5. Pastors in the Church; 6. The Sword; and 7. The Oath.

First. Observe concerning baptism: Baptism shall be given to all those who have learned repentance and amendment

of life, and who believe truly that their sins are taken away by Christ, and to all those who walk in the resurrection of Jesus Christ, and wish to be buried with Him in death, so that they may be resurrected with Him, and to all those who with this significance request it [baptism] of us and demand it for themselves. This excludes all infant baptism, the highest and chief abomination of the pope. In this you have the foundation and testimony of the apostles. Mt. 28, Mk. 16, Acts 2, 8, 16, 19. This we wish to hold simply, yet firmly and with assurance.

Second. We are agreed as follows on the ban [excommunication, not shunning]: The ban shall be employed with all those who have given themselves to the Lord, to walk in His commandments, and with all those who are baptized into the one body of Christ and who are called brethren or sisters, and yet who slip sometimes and fall into error and sin, being inadvertently overtaken. The same shall be admonished twice in secret and the third time openly disciplined or banned according to the command of Christ. Mt. 18. But this shall be done according to the regulation of the Spirit (Mt. 5) before the breaking of bread, so that we may break and eat one bread, with one mind and in one love, and may drink of one cup.

Third. In the breaking of bread we are of one mind and are agreed [as follows]: All those who wish to break one bread in remembrance of the broken body of Christ, and all who wish to drink of one drink as a remembrance of the shed blood of Christ, shall be united beforehand by baptism in one body of Christ which is the church of God and whose Head is Christ. For as Paul points out we cannot at the same time be partakers of the Lord's table and the table of devils; we cannot at the same time drink the cup of the Lord and the cup of the devil. That is, all those who have fellowship with the dead works of darkness have no part in the light. Therefore all who follow the devil and the world have no part with those who are called unto God out of the world. All who lie in evil have no part in the good.

Therefore it is and must be [thus]: Whoever has not been called by one God to one faith, to one baptism, to one Spirit, to one body, with all the children of God's church, cannot be made [into] one bread with them, as indeed must be done if one is truly to break bread according to the command of Christ.

Fourth. We are agreed [as follows] on separation: A separation shall be made from the evil and from the wickedness which the devil planted in the world; in this manner, simply that we shall not have fellowship with them [the wicked] and not run with them in the multitude of their abominations. This is the way it is: Since all who do not walk in the obedience of faith, and have not united themselves with God so that they

wish to do His will, are a great abomination before God, it is not possible for anything to grow or issue from them except abominable things. For truly all creatures are in but two classes, good and bad, believing and unbelieving, darkness and light, the world and those who [have come] out of the world, God's temple and idols, Christ and Belial; and none can have part with the other.

To us then the command of the Lord is clear when He calls upon us to be separate from the evil and thus He will be our God and we shall be His sons and daughters.

He further admonishes us to withdraw from Babylon and the earthly Egypt that we may not be partakers of the pain and suffering which the Lord will bring upon them.

From all this we should learn that everything which is not united with our God and Christ cannot be other than an abomination which we should shun and flee from. By this is meant all popish and antipopish works and church services, meetings and church attendance,* drinking houses, civic affairs, the commitments [made in] unbelief and other things of that kind, which are highly regarded by the world and yet are carried on in flat contradiction to the command of God, in accordance with all the unrighteousness which is in the world. From all these things we shall be separated and have no part with them for they are nothing but an abomination, and they are the cause of our being hated before our Christ Jesus, Who has set us free from the slavery of the flesh and fitted us for the service of God through the Spirit Whom He has given us.

Therefore there will also unquestionably fall from us the unchristian, devilish weapons of force—such as sword, armor and the like, and all their use [either] for friends or against one's enemies—by virtue of the word of Christ, Resist not him that is evil.

Fifth. We are agreed as follows on pastors in the church of God: The pastor in the church of God shall, as Paul has prescribed, be one who out-and-out has a good report of those who are outside the faith. This office shall be to read, to admonish and teach, to warn, to discipline, to ban in the church, to lead out in prayer for the advancement of all the brethren and sisters, to uplift the bread when it is to be broken, and in all things to see to the care of the body of Christ, in order that it may be built up and developed, and the mouth of the slanderer be stopped.

This one moreover shall be supported of the church which has chosen him, wherein he may be in need, so that he who serves the Gospel may live of the Gospel as the Lord has ordained. But if a pastor should do something requiring discipline, he shall not be dealt with except [on the testimony] of two or three witnesses. And when they sin they shall be disciplined before all in order that the others may fear.

But should it happen that through the cross this pastor should be banished or led to the Lord [through martyrdom] another shall be ordained in his place in the same hour so that God's little flock and people may not be destroyed.

Sixth. We are agreed as follows concerning the sword: The sword is ordained of God outside the perfection of Christ. It punishes and puts to death the wicked, and guards and protects the good. In the Law the sword was ordained for the punishment of the wicked and for their death, and the same [sword] is [now] ordained to be used by the worldly magistrates.

In the perfection of Christ, however, only the ban is used for a warning and for the excommunication of the one who has sinned, without putting the flesh to death,—simply the warning and the command to sin no more.

Now it will be asked by many who do not recognize [this as] the will of Christ for us, whether a Christian may or should employ the sword against the wicked for the defense and protection of the good, or for the sake of love.

Our reply is unanimously as follows: Christ teaches and commands us to learn of Him, for He is meek and lowly in heart and so shall we find rest to our souls. Also Christ says to the heathenish woman who was taken in adultery, not that one should stone her according to the law of His Father (and yet He says, As the Father has commanded me, thus I do), but in mercy and forgiveness and warning, to sin no more. Such [an attitude] we also ought to take completely according to the rule of the ban.

Secondly, it will be asked concerning the sword, whether a Christian shall pass sentence in worldly disputes and strife such as unbelievers have with one another. This is our united answer: Christ did not wish to decide or pass judgment between brother and brother in the case of the inheritance, but refused to do so. Therefore we should do likewise.

Thirdly, it will be asked concerning the sword, Shall one be a magistrate if one should be chosen as such? The answer is as follows: They wished to make Christ king, but He fled and did not view it as the arrangement of His Father. Thus shall we do as He did, and follow Him, and so shall we not walk in darkness. For He Himself says, He who wishes to come after me, let him deny himself and take up his cross and follow me. Also, He Himself forbids the [employment of] the force of the sword saying, The worldly princes lord it over them, etc., but not so shall it be with you. Further, Paul says, Whom God did foreknow He also did predestinate to be conformed to the image of His Son, etc. Also Peter says, Christ has suffered (not ruled) and left us an example, that ye should follow His steps.

Finally it will be observed that it is not appropriate for a Christian to serve as a magistrate because of these points:

The government magistracy is according to the flesh, but the Christians' is according to the Spirit; their houses and dwelling remain in this world, but the Christians' are in heaven; their citizenship is in this world, but the Christians' citizenship is in heaven; the weapons of their conflict and war are carnal and against the flesh only, but the Christians' weapons are spiritual, against the fortification of the devil. The worldlings are armed with steel and iron, but the Christians are armed with the armor of God, with truth, righteousness, peace, faith, salvation and the Word of God. In brief, as is the mind of Christ toward us, so shall the mind of the members of the body of Christ be through Him in all things, that there may be no schism in the body through which it would be destroyed. For every kingdom divided against itself will be destroyed. Now since Christ is as it is written of Him, His members must also be the same, that His body may remain complete and united to its own advancement and up-building.

Seventh. We are agreed as follows concerning the oath: The oath is a confirmation among those who are quarreling or making promises. In the Law it is commanded to be performed in God's Name, but only in truth, not falsely. Christ, who teaches the perfection of the Law, prohibits all swearing to His [followers], whether true or false,—neither by heaven, nor by the earth, nor by Jerusalem, nor by our head,—and that for the reason which He shortly thereafter gives, For you are not able to make one hair white or black. So you see it is for this reason that all swearing is forbidden: we cannot fulfil that which we promise when we swear, for we cannot change [even] the very least thing on us.

Now there are some who do not give credence to the simple command of God, but object with this question: Well now, did not God swear to Abraham by Himself (since He was God) when He promised Him that He would be with him and that He would be His God if he would keep His commandments,—why then should I not also swear when I promise something to someone? Answer: Hear what the Scripture says: God, since He wished more abundantly to show unto the heirs the immutability of His counsel, inserted an oath, that by two immutable things (in which it is impossible for God to lie) we might have a strong consolation. Observe the meaning of this Scripture: What God forbids you to do, He has power to do, for everything is possible for Him. God swore an oath to Abraham, says the Scripture, so that He might show that His counsel is immutable. That is, no one can withstand nor thwart His will; therefore He can keep His oath. But we can do nothing, as is said above by Christ, to keep or perform [our oaths]: therefore we shall not swear at all.

Then others further say as follows:

It is not forbidden of God to swear in the New Testament, when it is actually commanded in the Old, but it is forbidden only to swear by heaven, earth, Jerusalem and our head. Answer: Hear the Scripture, He who swears by heaven swears by God's throne and by Him that sitteth thereon. Observe; it is forbidden to swear by heaven, which is only the throne of God; how much more is it forbidden [to swear] by God Himself! Ye fools and blind, which is greater, the throne or Him that sitteth thereon?

Further some say, Because evil is now [in the world, and] because man needs God for [the establishment of] the truth, so did the apostles Peter and Paul also swear. Answer: Peter and Paul only testify of that which God promised to Abraham with the oath. They themselves promise nothing, as the example indicates clearly. Testifying and swearing are two different things. For when a person swears he is in the first place promising future things, as Christ was promised to Abraham, Whom we a long time afterwards received. But when a person bears testimony he is testifying about the present, whether it is good or evil, as Simeon spoke to Mary about Christ and testified, Behold this [child] is set for the fall and rising of many in Israel, and for a sign which shall be spoken against.

Christ also taught us along the same line when He said, Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil. He says, Your speech or word shall be yea and nay. [However] when one does not wish to understand, he remains closed to the meaning. Christ is simply Yea and Nay, and all those who seek Him simply will understand His Word. Amen.

* * *

Dear brethren and sisters in the Lord: These are the articles of certain brethren who had heretofore been in error and who had failed to agree in the true understanding, so that many weaker consciences were perplexed, causing the Name of God to be greatly slandered. Therefore there has been a great need for us to become of one mind in the Lord, which has come to pass. To God be praise and glory!

Now since you have so well understood the will of God which has been made known by us, it will be necessary for you to achieve perseveringly, without interruption, the known will of God. For you know well what the servant who sinned knowingly heard as his recompense.

Everything which you have unwittingly done and confessed as evil doing is forgiven you through the believing prayer which is offered by us in our meeting for all our shortcomings and guilt. [This state is yours] through the gracious forgiveness of God and through the blood of Jesus Christ, Amen.

Keep watch on all who do not walk according to the simplicity of the divine

truth which is stated in this letter from [the decisions of] our meeting, so that everyone among us will be governed by the rule of the ban and henceforth the entry of false brethren and sisters among us may be prevented.

Eliminate from you that which is evil and the Lord will be your God and you will be His sons and daughters.

Dear brethren, keep in mind what Paul admonishes Timothy when he says, The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people of His own, zealous of good works. Think on this and exercise yourselves therein and the God of peace will be with you.

May the Name of God be hallowed eternally and highly praised, Amen. May the Lord give you His peace, Amen.

The Acts of Schleithem on the Border [Canton Schaffhausen, Switzerland], on Matthias' [Day], Anno MDXXVII.

* This severe judgment on the state churches (Catholic, Lutheran and Reformed) must be understood in the light of sixteenth century conditions. The state clergymen were in many cases rather carnal. All citizens were considered members of the state church of their province because they had been made Christians ("christened") by infant baptism and because they partook of the sacraments, irrespective of the kind of life they lived. Above all, the state churches were even then engaged in an awful struggle with the Swiss Brethren, attempting to annihilate them by dungeon, torture, fire and sword. Sattler himself was burned at the stake after abuse and torture about three months after the Schleithem conference.

ADOPTION OF THE DORD- RECHT CONFESSION BY THE PENNSYLVANIA MENNONITES, 1725

We the hereunder written Servants of the Word of God [ministers], and Elders in the congregation of the People called, MENNONISTS, in the Province of PENNSYLVANIA [sic], do acknowledge, and herewith make known, That we do own the afore-going CONFESSION, APPENDIX, AND MENNO'S Excusation, to be, according to our Opinion; and also, have took the same to be wholly ours. In Testimony whereof, and that we believe the same to good, we have here unto Subscribed our Names. *Shipack*: Jacob Gaedtschalck, Henry Kolb, Martin Kolb, Claes Jansen, Michael Zigeler. *Germantown*: John Gorgas, John Conerads, Claes Rittinghausen. *Canastote*: Hans Burgholtzer, Christian Heer, Benedict Hirchi, Martin Bear, Johannes Bowman. *Great-Swamp*: Velte Clemer. *Manatant*: Daniel Lange-necker, Jacob Beghtly, FINIS.—THE

NEWS & NOTES

The publishing committee of the Mennonite Publication Board has asked the historical committee of Mennonite General Conference to arrange for a new edition of the complete works of Menno Simons, 1496-1561. Mennonites everywhere will eagerly await the publication of this volume.

One of the most challenging articles on early Mennonitism appeared in the April 1944 issue of THE MENNONITE QUARTERLY REVIEW. It was written by Harold S. Bender and was entitled, "The Anabaptist Vision." Copies are available from the author, Goshen, Indiana.

Keen interest has been expressed in the article published in the September, 1944, BULLETIN on "Preaching Appointments for Bucks Co. Visitors in Lancaster Co. in 1813." The names and places mentioned in the old document are specially valuable to the historian. In this connection we would like to emphasize the importance of carefully preserving old papers with writing on them. Sometimes such papers are found in old Bibles and other books. If they are written in German which the owner today cannot read, he may be inclined to throw them away. It should be a fixed rule never to discard old papers or books until some historian has had opportunity to examine them. Much valuable information has been destroyed and lost through carelessness on this point.

The Mennonite Church has always had a lay ministry, that is, the congregations usually choose their leaders from among their own number. The lot has been freely used in making the final selections of persons to fill the offices of deacon, minister, and bishop. Ira D. Landis has collected many curious and interesting facts relating to ordinations among Mennonites in America. Although Bro. Landis' article is not in any sense exhaustive, it does offer the reader a cross-sectional view of certain aspects of the lay ministry as it has functioned in the Mennonite Church for a long time.

They boast of following the word of God, and of being the true Christian church, and never realize that they have

CHRISTIAN CONFESSION OF THE FAITH OF THE HARMLESS CHRISTIANS, IN THE NETHERLANDS, KNOWN BY THE NAME OF MENNONISTS. Amsterdam. Printed, and Re-Printed and Sold by Andrew Bradford in Philadelphia, in the Year, 1727, p. 44.

entirely lost the evidence of true Christianity. For although they have plenty of everything and many of their own people fare sumptuously and live in voluptuousness, in superfluous expense, going about in silk and velvet, gold and silver and all kinds of pomp and pride and furnish their houses with all kinds of costly ornaments, and have their coffers well filled, yet they suffer many of their poor afflicted members, although they are their fellow believers, have received one baptism and partaken of the same bread with them, to go begging, some of them suffering from the bitterest want, hunger, and need, and so many of their aged, sick, lame, blind members are compelled to beg their bread at their doors.—Menno Simons.

EARLY HISTORY

continued from p. 1, col. 1

where I tended to follow the King James version of 1611 unless the German deviated too sharply.

For an excellent survey of known manuscript copies and printed editions of the Schleithem confession, see Robert Friedmann's article in *The Mennonite Quarterly Review*, XVI, 2 (April 1942), 82-87.

It should be noted that the Schleithem articles do not attempt anything like a full and systematic treatment of the whole realm of Christian truth. They are a good summary of some of the major issues in the religious world of 1527. They set up a bulwark against certain unsound views and practices of that period. They deal specifically with certain "false brethren" who had antinomian tendencies. Since Conrad Grebel, the founder of Swiss Anabaptism, left no writings of any extent (he died 1526) the Schleithem articles are of special significance for the determination of the doctrinal position of the early Swiss Brethren. Modern Mennonites will undoubtedly read this early confession with considerable interest and appreciation.

1945 DUES ARE NOW PAYABLE

Many members of the Mennonite Historical Association have not yet sent in their dues for 1945. The officers of the association have decided to ask the former treasurer, John C. Wenger, to serve as acting treasurer until a new treasurer may be elected. This change was made necessary by the death of Edward Yoder. The dues for regular membership in the association are one dollar per year. Those who wish to contribute a more substantial sum to the historical work of the Mennonite Church may become sustaining members by the payment of five dollars or more. Send your dues to John C. Wenger, Goshen College, Goshen, Indiana. He will send you a membership card upon the receipt of your dues.

MENNONITE HISTORICAL BULLETIN

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Vol. VI

DECEMBER, 1945

No. 4

The Quarterly Sunday School Conference of the Pennsylvania Mennonite Church

EMMA RISSE

The history of the Quarterly Sunday School Conference of the Pennsylvania Church, Hesston, Kansas, has been unique and interesting. As far as is known it was the first in the Mennonite Church. The Sunday School had enjoyed a steady growth from its beginning in 1887 but the need for something more to help stabilize, spiritualize and energize it became apparent. The superintendent, Bro. Noah Eby, had a conviction that some sort of Sunday School meeting would help meet this need, and, after prayer and deliberation with other leaders, planned a program for the first meeting, June 24, 1900. Only a few remain who were at that first meeting, but the inspiration of it has never been forgotten. Following is the program:

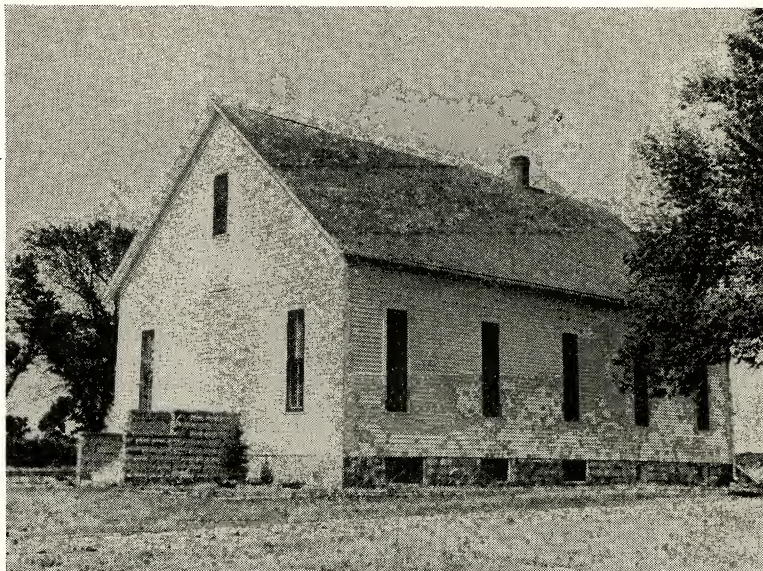
- I. What are Absolutely Necessary Qualifications for a Successful Sunday School Teacher?
- II. What are the Best Methods of Studying the Sunday School Lesson?
- III. Would it Be to the Welfare of our Sunday School to Make House-to-House Visitations?
- IV. What is the Duty of the Class to the Teacher?
- V. Proper Use and Abuse of Lesson Helps.
- VI. Would it Be a Benefit to our Sunday School to have a Mission Class?

Space forbids a report of these discussions but special emphasis was given to early and thorough lesson preparation, getting the connecting links, use of commentaries, and making the spiritual applications.

That first program would seem quite simple and elementary now, but the spirit, devotion, earnestness and interest of speakers and listeners made it rich in

blessing and helpfulness. It was decided to continue these meetings in a quarterly conference. A simple organization followed, with a moderator elected for the next meeting and a program committee chosen. In later years the moderator has appointed two others to assist him as a program committee. This committee also chooses a secretary and a chorister. A record has been kept of all meetings.

The earlier meetings had from four to seven topics, one to three speakers for each topic, followed by open discussion and then a question box. There were *always* open discussions and *always* (but twice) questions in the box. The meet-



The Pennsylvania Mennonite Church, southeast of Hesston, Kansas, so-called because the early settlers of the community came from Pennsylvania. This church has been the meeting place of the Quarterly Sunday School Conference referred to in the accompanying article.

ings lasted from two to three hours. Interest was good and no one seemed weary.

July 7, 1929, featured a memorial service for two long-time ministers of the congregation, Bishop T. M. Erb and J. M. R. Weaver:

- I. Early History of their Lives.
- II. Transforming Power of Christ in their Lives.
- III. Blessings Received from their Ministry.
- IV. Our Increased Responsibility.

Another meeting that was different was in the nature of a Harvest Home meeting, Sunday P. M., Sept. 24, 1944; and still another, a Watch-night service, Dec. 31, 1944, beginning at 9:30 and closing after 12:00. But outstanding, no doubt,

(Continued on next page)

M. S. Steiner Visited Kansas Churches

MELVIN GINGERICH

During the summers of 1889 and 1890 M. S. Steiner was employed by the Mennonite Publishing Company of Elkhart, Indiana, to sell Bibles and other books and to take subscriptions for the publications of the company. (See the "Brief Biography of M. S. Steiner", by John S. Umble, in the March, 1942, Mennonite Historical Bulletin.)

In the latter part of this first season, Steiner visited churches in Kansas, including those of the Amish Mennonites, the Old Mennonites, and the Russian Mennonites. While on this trip, he recorded interesting facts, observations, and conversations. Below are the notes from his memorandum book referring to the Old Mennonite and Amish Mennonite churches he visited in Kansas in September, 1889.

The West Liberty Mennonite church in McPherson Co., Kans. Bish. B. F. Hamilton, from Peabody, Kans., has this church in charge. S. C. Miller, Monitor, P. O., McPherson Co., Kan. and Mr. Cooperider, Groveland, McPherson Co., are the ministers. J. C. Hershberger, Monitor, McPherson Co., Kan.,

is the deacon. There are at present 46 members and a flourishing S. S. consisting of 80 scholars average. The S. S. is conducted in both English and German language. The prominent S. S. leaders are R. C. Yoder, John Slabach, Henry Hostettler (chorister) and Chancy Hostettler, a bright young member. There is to be expected one of our *shining* western churches. The members are wide awake and much interested in the progress of the church in general. (Thomas Cooperider, teacher, Groveland, is a fine young man.)

There is a small Amish church within 1 mi. of our West Liberty church. They are yet of the J. K. Yoder faith and strictly adhere to it. Their main minister is S. J. Swartzendruber, Monitor, McPherson Co., Kan. One of the principle

members is B. B. Miller, also John Gunden; both get their mail at Monitor. They have a membership of 40 members and a summer S.S. These may accept of your quarterlies.

Churches in Harvey Co. Kans. The Amish Men. Church has a membership of 22. The minister is D. J. Zook. These brethren have no separate S.S. but have their school with the Mennonites nearby. Zook also has charge of a small congregation of 18 members near Hutchinson. The ministers of the Amer. Mennonite is David Weaver, Jacob Erb, Deacon.

Proceedings of the Kansas Semi-annual Conference. The exercises were opened Friday morning Sept. 28 by singing the hymns No. 18 Eng. and No. 77 Ger. after which John 17 was read and exhortations made by Bish. Hamilton from the same. Prayer was then offered, after which admonition and suggestions on certain church rules with regard to nonconformity. The late Farmers Alliance society was looked upon as being contrary to Gods Word. Second, Brethren in the church should assist more freely in the Spiritual Work. We should pray more for each other. Naturally men are wise and make gain, but how is it spiritually. I wish we could make more progress in this work, brethren and sisters. Third, the duty of the ministers was put before them, that they should speak the pure word of God. His opinion is that we should speak and have as little to do with the worldly people as possible.

QUARTERLY S. S. CONFERENCE

(Continued from preceding page)

was the celebration of the one hundredth quarterly meeting, held Dec. 27, 1925:

Afternoon Session—

I. A History of the Pennsylvania Congregation.

II. A History of our Quarterly Sunday School Conference.

III. Workers who Have Gone Out from the Pennsylvania Congregation.

IV. A Roll Call—"Where Are the Nine?"

Evening Session—
I. Memories and Experiences of Early Conference Days. (Sixteen speakers were assigned to this, followed by open response.)

II. Reading of Letters from Former Superintendents and Workers.

III. The Significance of the Historical Facts of This Program.

Interesting features of this meeting were: the same moderator as at the first meeting; the same quartet singing the same song, "Our Blessed Sunday School"; and the many who had returned to enjoy and take part in the services.

The meeting of June 12, 1912, merits special mention for, long after, it was learned that Vachel Lindsay had been present. His identity unknown, he had worked as a harvest hand a mile from the church and was present at that service. Of the service he says, "I have never heard

better discourses on the distinctions between the four Gospels. The men who spoke were scholars." The significant thing about this was the fact that the speaker—J. M. R. Weaver—had never been to higher schools of learning but was self-educated in the school of Christ. That was true of other speakers; they spoke with "power and authority."

J. B. Smith, D. H. Bender, J. D. Charles, S. M. Kanagy, M. D. Landis and A. E. Kreider spoke on various occasions, besides a host of laymen.

The programs have varied much in their order and content. They have covered not only all phases of Sunday School work but of the home, church, and community, of lesson material, lesson preparation, order, reverence, methods, singing, sociability, courtesy, literature, temperance, missions, giving, and Christian experience. Special stress upon the spiritual—personal consecration, fullness of the Spirit, and God's glory—has been emphasized. Special music has had a large place. Quite noticeable is the attention given to children in earlier years, speakers often referring to responsibilities toward them. They were given a part on the program. Talks were given them, often by some mother. Thus they were taught "in the nurture and admonition of the Lord," and many found Him and went out into active service.

The years have brought changes in the personnel, type of program and attendance. Fewer attend, the programs are shorter, with three or four subjects and not the large scope of material covered. Then practically every one was used—man or woman, young or old, learned or unlearned. The Sunday School believed in the exercise and development of each pupil and every one was asked to serve in some capacity or other. Latent powers were used and freedom of expression given. Open discussion or testimony brought ready response. In contrast, this is seldom called for today and the response is not so prompt. Then, "home-talent" was used; now, outside speakers are often called. A college in the community has given many speakers, given new types of subjects, and higher intellectual standards.

It is exceedingly difficult to condense on paper what a hundred and eighty-six meetings in forty-five years have brought to a church and community. Even the Quarterly reports before us fail to give the spirit and influence of those meetings. Eternity alone can measure the results. Briefly, they are these: exercise and development of talent; better methods of organization; enlarged vision; increased activity; deepened spirituality and influence upon surrounding churches. Besides these, there are in tangible results: four Mission Sunday schools, for longer or shorter periods of time, and monthly missionary meetings. Teachers' meetings, a Sunday School library, a Mission secretary, a church correspondent, maps and geographical reviews, and a separate primary department have all had their beginning in these quarterly conferences. We give God all the glory for what has been done.

Kansas Mennonites in 1890 and 1936

MELVIN GINGERICH

In 1891 the United States Census Office reported that the "Mennonites and Dunkards have never been fully numbered before." A few of the branches of the Mennonites had made reports, but most of them, reported the Superintendent of the Census, "appear in statistical tables for the first time in the census of 1890."

In 1890 Old Mennonites were living in Brown, Cherokee, Harper, Harvey, Johnson, McPherson, Marion, Nemaha, Ness, Osborne, Saline, Sherman, and Reno counties. There were altogether twenty organizations, five church edifices, and 513 members. The largest settlement was in McPherson County, although Harvey County with a membership of only 43 had the highest value placed on its church building, a figure of \$1,100.

The Amish Mennonites had twelve organizations, in ten counties, with a membership of 291. The Old Order Amish had three churches in Reno County, with a membership of 145. These three branches, therefore, had thirty-five church organizations, according to these government statistics. In 1944, they had nineteen churches, with the Old Order Amish accounting for six of these organizations. What has happened to these many small churches scattered through the state of Kansas is a topic that merits careful study.

In 1890, as is true now, the General Conference Mennonite Church had the largest numbers of any Mennonite group in Kansas. They had fourteen church organizations with 2,547 members. The Church of God in Christ had six churches with 274 members; the Mennonite Brethren, five churches with 685 members; the Defenceless Mennonites, one church with 132 members; and the Mennonite Brethren in Christ, one church with 25 members. Thus, there were a total of 4,612 Mennonites in Kansas in 1890.

In the 1936 Census, one learns that the Mennonite population of Kansas has more than tripled in 46 years. According to the figures of that year, there were 14,036 members in 79 Kansas Mennonite churches. Below are given these figures in a tabulated form.

Kansas Mennonites in 1936

	No. Congs.	Membership
Church of God in Christ	9	1324
General Conference Mennonites	36	8616
Krimmer Mennonite Brethren	4	594
Mennonite Brethren	10	1716
Mennonite Church	14	1431
Old Order Amish	6	355

John Umble, Goshen, Indiana, is writing a series of articles in the current issues of "The Mennonite Quarterly Review" entitled, "Extinct Mennonite Churches in Ohio."

The First Half Century of the Catlin Church Peabody, Kansas

LAURENCE HORST

In 1873, the Henry Hornberger family came from Pennsylvania and settled near Peabody, Kansas. They were the first Mennonite family to locate in this community. The farm Brother Hornberger purchased is located three miles north and one mile west of Peabody.

The first birshop to serve the Peabody church was Brother Daniel Brundage, who came this same year from Morgan County, Missouri. His home was near the Spring Valley Church at Canton, Kansas. At this time there was a community Sunday School conducted in a schoolhouse one mile north of the Hornberger home. The family attended this weekly service regularly.

Brother Evers, the first minister to serve the Catlin Church, moved his family to Peabody from Virginia in 1874. E. C. Weaver moved to Peabody from Missouri in 1875 and located across the road from the school just mentioned. This school became known as the Weaver School and still retains this name. Brother Weaver served the church as deacon. This same year Daniel Wismer chose to move to Peabody, when he came to the States from Canada. He was ordained bishop of the congregation and served until he and his family moved back to Canada. In 1876, the Ben Snyder family and Philip Deerist followed Wismer's example and came to this community from Canada too.

It was about this time when monthly Sunday services were held in four places, making one available service each Sunday. The Sunday services were held in the following places in their turn: Canton, Kansas; Canada, Kansas; Marion, Kansas; and the Weaver schoolhouse. The community Sunday school still functioned each Sunday morning and the Mennonites now had monthly services at Weaver in the afternoon. At Marion lived Old Noah Good in a type of dugout and the Marion services were held in the Good schoolhouse.

Ben Bare and Emanuel Shupe, two young men who came to Kansas from the east, supposedly seeking adventure and romance, married daughters of Noah Good. Brother Bare and his bride homesteaded a farm just one mile south of the parental home; while Emanuel Shupe and his bride homesteaded a farm approximately one mile north of the parental home. The parental home was three miles southeast of Marion. Jorn Barnes, who married a Lehman girl, was also located near the Noah Good home.

The monthly services in the Good school house were continuous until through the course of years their need was terminated by the moving of these families to other locations.

From Franklin County, Pennsylvania,

the Joseph Dohner family came to Peabody in 1877. John Newcomer, his wife and two children, Harry and Elizabeth, came from Cumberland County, Pennsylvania in 1878 and lived just one mile south-east of where the present church now stands. Samuel Cockley and family moved from Pennsylvania in 1883. Brother Cockley, now deceased, served often as chorister, teacher, and Sunday school superintendent. The John Shelly family from Juniata County, Pennsylvania, came to the community in 1884.

The following year, 1885, found four families moving to Peabody: John Erb, Harry Gish, and L. L. Beck with their families from Pennsylvania, and Joel Good's from Cass County, Missouri. Brother Isaac Good, son of Joel, married Elizabeth Geyser, who came into our church from the Evangelical Church. They built their home near the church and have served the Peabody church very splendidly in various capacities of church work. Brother Charles Good, another son of Joel, married Katherine Winey and they too have been loyal supporters of the church with the exception of a period of time spent in New Mexico.

From Cherokee County, Kansas, in 1886, came Ben F. Hamilton, a minister, and settled one and one-half miles southwest of the present church location. He probably lived in a greater number of States than most of us would think of living in. The following account is taken from old records. B. F. Hamilton was born in Philadelphia, Pennsylvania on July 4, 1825. When he was two years old he came with his parents to Allentown, Pennsylvania where he grew to manhood. At the age of eighteen he accompanied his parents to Medina County, Ohio. In 1865 he moved to Indiana and was ordained to the ministry two years later. The year following his ordination he moved to Illinois and preached in this place until in 1883 when he moved to Cheokee County, Kansas. He had yet one more move ahead, which took him to Peabody three years later. At this place he was ordained a bishop and served until his death in May, 1898.

At this time services were being held in the Weaver schoolhouse with the monthly service in the Good schoolhouse at Marion. Many felt the need of a house to be dedicated to God—a house that could be called their own. Each member gave what he could and then the community was solicited for funds. In 1886 the community cemetery plot of some two acres was purchased, and here the new church house was erected with an initial cost of \$1500. The exact location is one mile west of Peabody and three and one-half miles north. The building was made twenty-eight by forty-four feet with the long side toward the road. The pulpit was the old-fashioned style—high and long. Kerosene lamps were set in brackets located periodically around the room with two back of the pulpit. The building was well constructed as can be evidenced by its firm appearance after fifty-six years of use.

The official name which the church took and has retained since is "Catlin Mennon-

ite", the "Catlin" being derived from the township in which it is located.

Two other ministers came to the church in 1888. They were Caleb Winey who came from Osborn County, Kansas, where he had been serving in this capacity, and Jacob Winey, a young man from Pennsylvania, who was ordained to preach at the Catlin Church. Two of Brother Caleb Winey's family, Mrs. Harry Newcomer and Mrs. Charles Good, are still living in the community.

A mark of progress is noted by the organization of a Sunday school department in 1889. Brother Abraham Kauffman, a recent arrival from Pennsylvania, was elected as the first Sunday school superintendent. He was also the first church chorister.

As there were many moving to Peabody, so occasionally families would be going elsewhere. Consequently, in 1895 the church was without a deacon. This need was presented to the Throne of Grace and Brother L. L. Beck was chosen by lot. Brother Beck was the first deacon to be ordained in the Catlin Church. He has shouldered his responsibility nobly as a devout, sincere Christian and is at the present time (1942) still serving the church.

It was in 1899 that Minister M. E. Horst moved to Peabody. Brother M. E. Horst was born near Maugansville, Maryland, on January 8, 1854. It was not until 1888 that he with his family moved to Harvey County, Kansas. Most of his life he was a farmer. He was ordained to the ministry in 1890 at the Pennsylvania Church. Here he labored faithfully until 1899 at which time he moved to Peabody and preached for the Catlin church. Brother Horst and his wife passed from this life in the winter of 1915, just five days apart. His body is resting in the cemetery adjoining the church.

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BISHOPS AND MINISTERS OF THE CATLIN CHURCH, PEABODY, KANSAS

BY LAURENCE HORST AND

GRACE EICHELBERGER

Number I: Bishops of the Catlin Church.

(1) Daniel Brundage—Brother Brundage came from Morgan County, Mo. in 1873, and located near the Spring Valley congregation in McPherson County, Kansas. He had oversight of the Spring Valley, West Liberty, Catlin and Pennsylvania congregations.

(2) Daniel Wismer—Brother Wismer was the next bishop to have oversight of the four congregations, which were mentioned before. He came from Canada and later returned to this place.

(3) B. F. Hamilton—Brother Hamilton had charge of these congregations until he passed away in 1898.

(4) D. H. Bender—Brother Bender was bishop for several years.

(5) T. M. Erb—Brother Erb was the bishop at the time of his passing in 1928.

(6) Harry Diener—Brother Diener served the church following Bro. Erb's death for a number of years.

(7) Milo Kauffman—Brother Kauffman is the present bishop of the Catlin Church (1942).

Number II. Ministers of the Catlin Church.

(1) John Evers—Brother Evers was the first minister of this church. He came to Peabody from Harrisonburg, Virginia in 1874. He had been ordained in 1872 at the Pike Church. Until death claimed him, he faithfully served the Catlin Church.

(2) Henry Hornberger—Brother Hornberger came to Peabody in the year 1873 from Lebanon County, Pennsylvania. He was ordained a minister in 1876. About the year 1884, he left the Mennonite church and united with the River Brethren.

(3) B. F. Hamilton—Brother Hamilton was a minister when he moved to Peabody from Cherokee County, Kansas, in 1886. Soon after his arrival at Peabody, he was ordained a bishop.

(4) Caleb Winey.—Brother Winey was born near Richfield, Juniata County, Pennsylvania on February 24, 1849. He was ordained to the ministry in Osborne County, Kansas, by Bishop Henry Yoder from Blue Springs, Nebraska. Brother Winey preached at this place until he came to Peabody in 1888. His labor was spent for the Catlin congregation until in the year 1926, when he was paralyzed so that he was unable to walk.

(5) Jacob Winey—Brother Winey was born near Richfield, Pennsylvania on January 8, 1861. He came to Kansas in his boyhood days and worked near Peabody. In 1887, he was ordained to the ministry at the Catlin church. After this he went to Pennsylvania and married; he soon came back and served his people until 1895 when he moved to Jackson County, Kansas.

(6) L. O. King—Brother King came to Peabody, Kansas, from Manchester, Oklahoma, December 22, 1910. He preached for the congregation until the fall of 1918 when he moved to Hesston, Kansas.

(7) J. F. Brunk—Brother Brunk spent much of his life starting various mission stations. In 1915 he moved to Peabody and was active in the ministry for the next ten or fifteen years.

(8) Noah E. Ebersole—Brother Ebersole was born in Sterling, Illinois, on September 30, 1875. He was ordained to the ministry at Roseland, Nebraska, in 1901. In July, 1923, he located at Peabody and has been faithfully preaching for this congregation since that time. (1942).

(9) Laurence Horst—Brother Horst was ordained to the ministry in May 1936, when only twenty years of age.

April 9, 1911, ten persons were received by letter. They were Brother and Sister H. E. Massel, Brother and Sister Samuel Buckwalter, Brother and Sister Harve Evers, Brother and Sister Ephraim Rissers, and Minister L. O. King and wife. Massels, Buckwalters, and Rissers came from Harvey County, Kansas; Evers from Johnson County, Pennsylvania, and Kings came from Manchester, Oklahoma.

Brother Harry Selzer was received by letter November 12, 1913, and lived here many years with his wife Edna (Beck) Selzer, until they moved to Canton, Kans.

NEWS & NOTES

The hymns of the South Dakota Hutterites have been recorded recently by Dr. Marcus Bach of the School of Religion, University of Iowa, Iowa City, Iowa.

The Bethel College Historical Library now has for rent over 1000 slides, covering the following fields: Stories of the Bible, Story of Christianity, and Story of the Mennonites. The three sets now available on the Mennonites are the Mennonites of Switzerland, The Mennonites of Holland, and The Amish Mennonites. All the slides are in the 2 x 2 inch size. Lectures accompany the sets. The rental per set is \$3.00. They may be obtained from the Bethel College Slide Service, North Newton, Kansas.

The *Musical Quarterly* of July, 1945, carried an article by George Pullen Jackson on "The Strange Music of the Old Order Amish." The statement was made that the "Amish still sing in America a direct offspring-tune of the song which, in various guises, is now at least 1100 years old."

Mennonite Life is the name of a new publication, the first issue of which appeared in early December. It is a semi-annual illustrated magazine presenting Mennonite life "as it was, as it is, and as it should be." The editor is Cornelius Krahn and the associate editors are C. Henry Smith, Abram Warkentin, Melvin Gingerich, and J. Winfield Fretz. A list of over forty contributors contains the names of the leading writers of most of the Mennonite branches in America. The paper can be ordered for a year by sending one dollar to Mennonite Life, North Newton, Kansas.

A large picture of a member of the Old Order Amish Mennonite Church appeared on the front cover of the November 28, 1945, *Pathfinder*.

The congregation's first trustees were appointed on September 5, 1910. I. S. Good, chairman, was elected for a term of three years; Sam Cockley, secretary, for a term of two years; and L. L. Beck, treasurer, for a term of one year. Business meeting is held the last Tuesday in September of each year. Each year a new member is elected on the board of trustees to serve a term of three years.

On March 20, 1921 Brother Thomas Eason and his wife were received by baptism. They with their four children, enjoyed fellowship here until they moved to Winton, California. Brother Clyde Fenton and family came to spend a time here in 1922-23. In July of 1923, Minister N. E. Ebersole was received by letter from the Protection, Kansas, congregation. Brother Ebersole has been a faithful servant for the Catlin church since that time.

RECENT BOOKS

Thirty-Five Years in the Congo. By William B. Weaver. (Congo Inland Mission, 1326 West 72nd Street, Chicago 36, Illinois, 1945. 241 pp. Illustrations and bibliography. \$1.25.)

After thirty-five years of labor in the African Congo, the Congo Inland Mission, representing the Central Conference of Mennonites, the Defenseless Mennonites, and other Mennonite groups, has four main stations, thirty-five missionaries under appointment, and a "growing church of eleven thousand four hundred fifty-eight native Christians."

This book is a history of the beginnings and the growth of the Congo Inland Mission by one who has been a member of its Board since 1927 and who has spent a considerable period of time acquainting himself with the story of this mission enterprise. William B. Weaver has not only an intellectual interest in his subject but also a deep spiritual interest in the program of evangelism, as is evidenced in every chapter of the book. This volume, therefore, will be of great value to any mission study class which wishes not only to have the story of particular missions but also wishes to catch the vision and fervor which motivate successful missionaries.

In addition to the story of the Congo Inland Mission, one finds in this volume the larger picture of missionary activity in the heart of Africa, the story of Livingstone and Stanley, a description of the native religions, a chapter on the reasons for missions, and many illustrations showing the workers and the mission stations.

The chapter on "The Congo Inland Mission, A Co-operative Program" is an illuminating one. The author explains how four Mennonite branches have succeeded in formulating a program under which all can participate in the work of the Congo Inland Mission. The final chapter is entitled, "What Hath God Wrought". Perhaps no other Mennonite missionary enterprise has been as successful as this one, if one may judge by the growth of the native church. Mr. Weaver writes, "Possibly never in the history of any of the present generation of Mennonites has such a revival and ingathering of souls into the kingdom occurred within our ranks as has been going on in our mission in Africa in the past few years. In January, 1932, the Church in the mission numbered six hundred, and on January 1, 1934, it numbered over three thousand with another more than three thousand confessed believers who were receiving instruction prior to baptism. The Lord had in a marvelous manner shown His approval of the efforts put forth and used their feeble efforts to bring glory to His Holy Name."

Melvin Gingerich